

THE PRISONERS OF MALTA

(ASIRA'N-E-MALTA)

THE HEART-RENDING TALE OF MUSLIM FREEDOM
FIGHTERS IN BRITISH PERIOD

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DEDICATION

The book in hand is the last book written by Maulana Syed Muhammad Mian (1903-1975). The book, in fact, was originally written by him to pay tribute to his mentor and spiritual guide, Shaikhul Hind Hazrat Maulana Mahmood Hasan, and Shaikhul Islam Hazrat Maulana Hussain Ahmad Madani and their companions (RA). Unfortunately, however, the book could not see the light of the day during the lifetime of Maulana Muhammad Mian. We dedicate this book to their memory and pay our tribute.

Jamiat Ulama-i-Hind
New Delhi

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TRANSLATORS' NOTE

First of all, we thank Almighty Allah for the opportunity to translate the book on the life and achievements of two most prominent Islamic scholars and freedom fighters, Shaikhul Hind Maulana Mahmood Hasan and Shaikhul Islam Maulana Hussain Ahmad Madani (may Allah bless their souls). We have read numerous books of history, some of them highly fascinating, but never felt too impressed by the events they covered. This book moved us. It unfolded the era of the moves of the freedom fighters to liberate the country from the clutches of imperialism; also the counter-moves of the imperialist forces to bring dissension and disunity among the ranks of the freedom fighters.

'Asira'n-e-Malta' is the history of the perpetration of the British Raj in India against the will and wishes of its inhabitants. We perhaps felt involved because it's the story of our own ancestors being dragged, arrested, interrogated, imprisoned, humiliated, handcuffed, exiled, clubbed, bayoneted and summarily executed by the British colonialists.

The book is, in fact, a historical record of Ulama's contribution to the freedom struggle of India, narrated without an iota of exaggeration. It is also a record of the machinations of the colonial Britain and its infamous 'divide and rule' policy aimed at perpetrating India's economic exploitation. The book shows how communalism was first used by the British as an instrument of rule to divide the communities in India along religious lines. It is also a record of the failure of India as a nation to see through the conspiracy

of the colonial Britain. It shows how by getting carried away by religious sentiments, the Hindus and the Muslims unwittingly played into the hands of the alien rulers, ultimately resulting in Partition of India.

This book is regarded by Islamic scholars as an important document of pre-Partition history of India in Urdu language. It is a scholarly piece, depicting the then prevailing mood during the British rule. And also, how cunningly the colonialists exploited it to their own benefit.

This translation could have never been realized without the generous help we have received from many sides. We would like to thank first Hazrat Maulana Asad Madani, President of Jamiat Ulama-i-Hind for his encouragement. Without his sincere *dua* this work could not have been completed.

Our special thanks are due to Maulana Mahmood Asad Madani, General Secretary of the Jamiat Ulama-i-Hind, for his generous encouragement and assistance in getting the work published. Without his moral support this book could not have seen the light of the day.

We are grateful to Markazul Ma'arif, Mumbai, and its chairman Maulana Badruddin Ajmal Al-Qasmi, for his generous encouragement with financial and manpower support and for considering us competent and assigning to us the task of translating the book.

The translators wish to express deep sense of gratitude to Professor Shan Mohammad for writing the 'Foreword' of this book.

For any shortcomings that readers may find, none except us is responsible.

Mohammad Anwer Hussain
and
Hasan Imam

ABOUT THE AUTHOR

In 1926, I got admitted in Darul Uloom Deoband and started my academic career under the tutelage of celebrated Islamic scholar Maulana Ejaz Ali Saheb (*Shaikhul Adab*). It was the golden period of Darul Uloom Deoband. Students received immense love and affection from their teachers and strove for academic excellence. Maulana Ejaz Ali was very particular about academics. Therefore, only those students who sacrificed all comforts of life and were deeply engrossed in the pursuit of knowledge and academic excellence could get his special attention. Maulana himself was a living example of the famous Arabic maxim: "*It is impossible to get a single drop from the ocean of knowledge unless you sacrifice everything for it.*"

I had heard that a distinguished disciple of Maulana Ejaz Ali, whom he taught Arabic literature and Islamic jurisprudence, had started imparting Islamic education in Arah (Bihar). I often wondered who was this genius disciple of such a prominent Islamic scholar. Later I came to know that it was Maulana Syed Muhammad Mian Sahab, about whom I am privileged to write a few words.

After completing my education at Darul Uloom Deoband, I was engaged in teaching at Madrasa Alia Fatehpur, Delhi. Maulana Muhammad Mian had shifted from Arah (Bihar) to Shahi Madrasa Moradabad. This provided frequent opportunities to meet him during various meetings and sessions of the Jamiat Ulama-i-Hind.

After 1944, Maulana Muhammad Mian joined the office of

the Jamiat Ulama-i-Hind and settled down in Delhi. So, we could frequently meet. In 1947, particularly, I was meeting and talking to him daily. Both of us offered our daily prayers in Ahata Kale Khan Mosque in Gali Qasim Jan. This mosque became our meeting point for five times a day. During our constant interaction, we identified many common issues and planned to work shoulder to shoulder to solve them. During these interactions, I had the opportunity to see him from a very close quarter. Maulana Muhammad Mian was not a stalwart, but he had many innate, sterling qualities in his personality. Therefore, the vacuum created by his sad demise was felt by every section of the Muslim society in India.

Maulana Muhammad Mian was a versatile genius. While he was a politician, historian and essayist on one hand, he was a distinguished teacher and a prominent Islamic jurist on the other. He rendered valuable administrative services for the Jamiat Ulama-i-Hind during his early days in Delhi. Though for 10-15 years he was quite busy with the administrative tasks of the Jamiat, he paid considerable attention to his academic work. That is why today we see more than a dozen highly informative books authored by him. These books are an authentic source of history of the Muslims in this country. Maulana's writing engagement, however, made his teaching profession to suffer.

Maulana Mohammad Mian was relieved of his official duty after some changes were made in the administrative set up of the Jamiat Ulama-i-Hind. Utilizing this temporary respite, he started teaching *Hadith* (the Prophet's sayings) to the students of Madrasa Aminiyah at Kashmiri Gate in Delhi. Teaching, as a profession, requires constant study. When a teacher resumes his teaching assignment after a long gap, he feels difficulty and inconvenience. Though Maulana had not taught for a long time, his performance was stunning.

Since the time of Mufti Kifayatullah, Madrasa Aminiyah had played a pivotal role in disseminating *Hadith* education. The sad demise of Mufti Kifayatullah created a vacuum in the Madrasa's department of Islamic jurisprudence. Maulana Muhammad Mian paid adequate attention to this important

branch of Islamic studies and carried out this responsibility with remarkable success.

From the writings of Maulana Muhammad Mian, it would appear that he did not hail from a family having any remarkable academic background. But his household was famous for leadership and piety.

Maulana Muhammad Mian was born on 12th Rajab 1321 A.H. His father, Syed Manzoor Muhammad, was an employee in the department of canal and irrigation. Maulana spent several years with his father in rural areas. He received his education under the supervision of his grandmother. She was a God-fearing lady. In 1916, Maulana joined Persian classes at Darul Uloom Deoband. For almost nine years, Maulana received education in different disciplines at Darul Uloom Deoband. In 1925, he completed his studies of *Hadith*. Some of Maulana's close friends have termed his life from the childhood to the end as "a living example of goodness and piety". His life at Darul Uloom Deoband was dedicated to education. Studies, books and academic interactions with teachers and scholars were his main engagements.

Maulana was a practising Islamic scholar. To write down meticulously about the diverse aspects of his personality is difficult for an ordinary writer like me. The meaning of the following Persian verse encapsulates my deep feelings about Maulana's personality.

*From top to bottom wherever I see at him (at my beloved),
It so attracts me that I am unable to pinpoint the most beautiful
part of his body.*

After completing his Madrasa education, Maulana participated in almost every movement launched to oust the British from this land. As a result, he was intermittently arrested, often put behind bars and persecuted. He, however, remained determined and firm in his mission. Since Maulana was inspired by the religious teachings and his conviction to fight against the oppressive British regime, he readily and willingly undertook all sorts of assignments given to him. He worked as an ordinary volunteer, as an arbiter of his group and also as 'Administrator' of the Jamiat Ulama-i-Hind. The

post was considered prestigious in the organisational set-up, but for him it never became a hindrance in carrying out even an ordinary job of the organisation, because his main objective was to render valuable services of every nature, provided it helped the cause of India's liberation movement.

Partition of India in 1947 resulted in wide-spread communal disturbances. The large-scale victimisation of people had shaken every conscientious Indian. During this period of great tragedy, Maulana helped many victims of oppression and atrocity. Whenever an atrocity was committed against the Muslim community in any part of the country, Maulana Mian rushed to provide relief and succour to them. Maulana toured far and wide in rural Punjab and Himachal Pradesh to assess the situation of the Muslim community because massacres and bloodshed there had reduced their numbers to be counted on fingers. Even the difficult hilly tracts of Himachal did not deter him from reaching out to the emotionally devastated Muslims. He took the opportunity to open Madrasas and schools for Muslims so that the Islamic faith and culture could be preserved.

Maulana was a sensitive man and fully understood the importance of time. He, therefore, utilised his every minute for the progress of the Muslim community. Maulana's services to the community are countless. The foremost among them is that he wrote comprehensive books about the religious, social and political services rendered by the Indian Ulama right from Shah Waliullah to the present day. The books he authored are authentic and important source materials for historians. His seminal works, '*Ulama-e-Hind Ka Shandar Mazi*' and '*Ulama-e-Haque*', have become important reference books for researchers and historians.

In the last phase of his life, Maulana's attention was centred on '*Tehrik-e-Shaikhul Hind*' (The movement of Shaikhul Hind). The India Office in London had declassified and released certain secret, official documents related to this movement. Maulana obtained their photocopies and started tirelessly working on them. As the records were in English, they were translated into Urdu. He wrote a comprehensive 'Foreword'

and a few months later the book was published under the title '*Tehrik-e-Shaikhul Hind, Reshmi Rumal Spanish*'.

This book is written on the same topic and is based on the biography of Shaikhul Hind Maulana Mahmood Hasan and his trusted companion Maulana Syed Husain Ahmad Madani. The manuscript of this book was completed during the lifetime of Maulana, but unfortunately he died before its publication on October 22, 1975.

The book titled *Asiran-e-Malta* (Prisoners of Malta) was originally written and published by Shaikhul Islam Hazrat Maulana Husain Ahmad Madani. Since the book was written during the tyrannical British regime, it could not discuss all issues with the openness and clarity the subject demanded. Since our country is independent now, every incident can be written about in detail and with openness. Primarily for this reason, Maulana re-edited this book.

Like Maulana's other books, I am confident, the readers will appreciate this book too. I am hopeful that the book will provide enough authentic source materials on the subject from which researchers and historians can benefit.

In the end, I raise my hands in prayer to Almighty Allah beseeching His acceptance of Maulana's works. May Allah make the book popular among readers and place him among the exalted souls in the Paradise (Ameen!).

Maulana Qazi Sajjad Husain,
Sadr-e-Mudarris (Head of the Teachers),
Madrasa Alia Arabic, Delhi.
June 19, 1976

FOREWORD

After the defeat of the Muslims in the Revolt of 1857, a tiny Madrasa was founded at Deoband (U.P.) by Maulana Qasim Nanotavi in 1866 to prepare his students and instill in them an anti-British spirit to oust them from India. Maulana Qasim himself fought against the British and wanted the same from his students. In the early history of Deoband school, one such student was Maulana Mahmood Hasan who imbibed the spirit of his teacher and stubbornly fought against the British. His scholarship in the holy Quran and Hadith won him great reputation and he became the Principal of Deoband school in 1890. National and international developments in which Muslims were the target of the British tyranny forced Shaikhul Hind to launch an anti-British campaign. He realized that Indians would never succeed unless the bordering countries like Iran and Afghanistan etc. had helped them in their mission. Besides, military support from Turkey was also to be sought in attacking India from the frontier. By this time the reputation of the Deoband school had spread far and wide and hundreds of students from frontier provinces had joined Darul Uloom Deoband and when they had left it, they carried with them the spirit which was to rouse them against the British.

The British government had some inkling of the plan of Shaikhul Hind and wanted to arrest him, but it kept every thing secret. Shaikhul Hind continued his revolutionary activities, founded an organization and did his best to plan and anti-British movement. In 1915, he sent Maulana Obaidullah Sindhi, his most trusted student, to Kabul while he himself moved to Arabia to avoid his arrest. He met there the higher Turkish authorities who assured him all sorts of help in his

struggle. Letters between Shaikhul Hind and Maulana Obaidullah Sindhi about a military intervention from Khyber Pass were exchanged on pieces of cloth. This is known as Silk Letter Conspiracy in British records. But political repercussion in Arabia took an unexpected turn. Sheriff Hussain of Makka revolted against the Turks with the British assistance and Shaikhul Hind was arrested with his most devoted student, Maulana Hussain Ahmad Madani, who is today known as Shaikh-ul-Islam. They were brought to Malta and kept in strict vigilance with great hardships in prison. But these hardships did not deter them from the cause for which they were struggling. In 1920, Shaikhul Hind was brought to Bombay and freed. Political India was watching all these developments. Shaikhul Hind's arrival to India emboldened them and they resolved to fight more stubbornly for the freedom of the country. Shaikhul Hind was received by Mahatma Gandhi, Dr. Mukhtar Ahmad Ansari and Hakim Ajmal Khan and henceforth a rigorous fight for independence of India ensued. Shaikhul Hind endorsed the Khilafat Congress programme and in spite of his illness, he continued to support every programme of the nationalists which was intended to oust the British. The Shaikh passed away in 1920, after a few months of his arrival in India from Malta and was buried at Deoband besides Maulana Qasim Nanotavi, his revered teacher who had been struggling throughout his life to overthrow the British.

The Shaikh was succeeded by his brilliant student, Maulana Hussain Ahmad Madani who like his teacher fought against the British and suffered imprisonment. He is popularly known as Shaikhul-Islam for his sincere and dedicated services to India and Islamic world.

The book 'The Prisoners of Malta' is translation of 'Asira'ne-Malta' written by Maulana Mohammad Mian in Urdu long back. This translation in English has made the book accessible to non-Urdu knowing readers. It throws light on almost all the activities of the two great nationalists who had sacrificed their all for the cause which was dear to them. The translator deserve all praise and appreciation for their praiseworthy work.

Shan Mohammad
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Part ONE

SHAIKHUL HIND HAZRAT MAULANA MAHMOOD HASAN An Introduction

1. FAMILY BACKGROUND

Maulana Mahmood Hasan was son of Maulana Zulfiqar Ali.¹ Maulana Zulfiqar Ali was the progeny of Shaikh Fateh Ali.

1. Maulana Zulfiqar Ali was a distinguished scholar who received education at Delhi Arabic College. He was a prominent student of Maulana Mohammad Mamluk Ali, the principal of the Delhi Arabic College. He was a government employee in the department of education. For a long time until his retirement, he served as deputy inspector. After retirement, he settled down in Deoband. He was the chief adviser for the educational programme then being undertaken at Chatta Masjid, Deoband. When the institution took the shape of 'Darul Uloom' (College of Islamic Learning), he became the member of 'Majlis-e-Shoora'. Darul Uloom greatly benefited from his academic experiences. His eldest son was Maulana Mahmood Hasan. Besides, he had three other sons—Maulana Hakim Muhammad Hasan, Maulana Hamid Hasan, and Maulvi Hafiz Muhammad Muhsin. He also had two daughters. He died at the age of 85. He left behind 63 grand children besides his sons and daughters. He was a renowned scholar of Arabic, Urdu and Persian literature. He will always be remembered in the academic circles for his monumental work and precious translations from Arabic literature into Urdu. Some of his works are: (1) *Atarul Warda* – its Urdu translation and commentary, (2) Urdu translation of *Al-Irshad Qasida Banat saad*, (3) Urdu

2 The Prisoners of Malta

Native land : Deoband, District Saharanpur, Uttar Pradesh, India

Year of birth : 1851

Place of birth : Bareilly.²

2. EDUCATIONAL BACKGROUND

Maulana Mahmood Hasan started his education at an early age of six. His first teacher was Mianji Mangalori, a venerable man from Mangalore. Maulana learnt several chapters of the holy Qur'an from Mianji Mangalori. After completing the holy Qur'an and elementary books in the Persian from another teacher, Miyanji Abdul Lateef, Maulana Mahmood Hasan completed his Persian education from his uncle, Mahtab Ali.³ His uncle also taught him the elementary books of Arabic.⁴

3. FOUNDATION OF DARUL ULOOM DEOBAND

A few noble souls of Deoband laid the foundation stone of a religious seminary on May 30, 1866⁵. The purpose of the

commentary of *Al Talikat Sab'a Muallaqa*, (4) Commentary and translation of *Tashil Addirasa Diwan-e-Hamasah*, (5) Urdu translation of *Tashilul Bayan Diwan-e-Mutanabbi*, (6) *Meyar Al-Balaghah*, and (7) *Tashilul Hisab* etc.

2. His father was residing here as a government employee.
3. Like Maulana Zulfiqar Ali, his youngest brother Maulana Mahtab Ali was also a student of Delhi Arabic College and had received education under the tutelage of celebrated scholar Maulana Mamluk Ali. Maulana Mahtab Ali did not accept any government post. He privately imparted education to students. When Haji Abid Husain established a religious seminary, he played a pivotal role in the institution and became his right hand.
4. *Hayat Shaikhul Hind*, a biography of Maulana Shaikhul Hind by Maulana Asghar Husain.
5. Every one desired to establish this Madrasa. But the credit for taking practical step went to Haji Abid Husain. He was the

seminary was dissemination of Islamic education, and Mullah Mahmood was appointed its first teacher. Adjacent to an old Masjid of Deoband, called Chatta Masjid, classes were held under the shade of pomegranate trees. This was beginning of Darul Uloom Deoband that has become one of the greatest Islamic seminaries of the world today. Interestingly, the names of both the first teacher and the first student of Darul Uloom Deoband were Mahmood. The student (Maulana) Mahmood Hasan was of 15 years age then and had already finished some elementary books of Arabic.⁶

first man to donate as well as collect money for the establishment of this Madrasa. (*Sawaneh Qasmi*, Vol. No.2, p. 258.) In various meetings Maulana Abid Husain had with Maulana Qasim Nanautavi, he had suggested the establishment of Madrasa. (*Sawaneh Qasmi*: Vol. 2, p. 250). Other noblemen of Deoband like Sufi Haji Rafiuddin, who was residing in Chatta Masjid, extended full co-operation. When Haji Abid Husain left for Haj pilgrimage, Haji Rafiuddin looked after administrative affairs of Madrasa. (*Ulama-e-Haq*: Vol. 1, p. 75.) Third prominent person who contributed significantly to the establishment of Deoband Madrasa was uncle of Shaikhul Hind, Maulana Mahtab Ali. Right from the inception of this Madrasa, he was active in its affairs. (*Ulama-e-Haq*: Vol.1, p. 66). Besides these prominent personalities, the father of Shaikhul Hind, Maulana Zulfiqar Ali, and the father of Maulana Mufti Hifzur Rahman (Mujahid-e-Millat), Maulana Fazlur Rahman, also played a pivotal role in the foundation of this Madrasa. Since the father of the Mujahide Millat, Maulana Hifzur Rahman, was a government employee and was serving as a deputy inspector of education, initially he was not practically involved in the scheme of Madrasa. He was, however, helping with his valuable suggestions. (*Sawaneh Qasmi*: Vol. 2, p. 242.) Among others, Shaikh Nehal Ahmad Deobandi and Munshi Fazle Haq were the members of the first 'Advisory Committee' of Darul Uloom Deoband. (*Ulama-e-Haq*: Vol. 1, p. 76.)

6. By that time Shaikhul Hind was learning Qaduri and Tahzeeb ('*Hayat Shaikhul Hind*' by Maulana Asghar Hussain, Vol. 1, p. 9).

4. AIMS AND OBJECTIVES OF DARUL ULOOM DEOBAND

The cardinal aims and objectives of Darul Uloom Deoband were jotted down by its founding father Hazrat Maulana Qasim Nanautavi. These aims and objectives personally penned by Maulana Naunatavi are the virtual constitution of Darul Uloom Deoband and the jottings have been safely kept in Darul Uloom Deoband and Jamia Qasmia Madrasa Shahi, Moradabad. A photocopy of this important document can be seen in *Sawaneh Qasmi* (Biography of Maulana Qasim Nanautavi, Vol. 2, pp. 220-221)

In the words of Shaikhul Hind Maulana Mahmood Hasan, who was one of the closest disciples of Maulana Qasim Nanautavi, the founding father of Darul Uloom, and its first student:

"As far as I know, after the failure of uprising of 1857, it was decided to establish a centre (institution) where people could be trained to overcome the failure of 1857."⁷

5. POPULARITY OF DARUL ULOOM DEOBAND

Darul Uloom Deoband was established neither to accomplish any contemporary objectives, nor was its syllabus prepared with a view to respond to the needs of the times. The Madrasa (Islamic seminary), in fact, had nothing new to offer in tune with the educational demands of the period that would have attracted the modern youth by way of promising a bright career in the future. Nor Deoband, as a place, had any attraction in itself. Like a dozen of backward and undeveloped villages of district Saharanpur, Deoband too was a town unknown and untouched by modern developments. Being backward, its residents were all ordinary people. However, it is interesting to note that the first annual report of Madrasa pointed out:

7. *Sawaneh Qasmi*, p. 226.

"Students not only from District Saharanpur, western Uttar Pradesh, Banaras and Bihar, but also from far away places such as the Punjab and Kabul had flocked to the institution in large numbers. Like in the list of students, carrying name of Maulvi Badruddin Azimabadi from Patna, Bihar, many names are found in the donors list of people from far away places like Danapur in Bihar and Tonk in Rajasthan."

A few years later, when construction of the Madrasa started, not only Muslims of north India, from the Punjab and Bihar, but also Muslims from southern parts like Hyderabad, enthusiastically participated in the fund raising and development work. Special meetings were organised to raise funds. With the passage of time, the people's interest and participation grew. Along with the general annual report of 1879, a 26-page special report in the form of a booklet containing the names of donors from Hyderabad was also published.⁸

Constantinople, eight thousand miles away from Deoband, was the capital of Ottoman Empire. From here the Arabic newspaper *Aljawait* was published. Darul Uloom Deoband, established in a remote township like Deoband, had rapidly gained international recognition. Even before the completion of the building of the Madrasa, manager of *Aljawait* issued a complimentary copy for the students of Darul Uloom Deoband.⁹

Allama Ahmad Hamdi Afandi, an outstanding scholar of Constantinople, had authored a book, *An-Najmud Dararee Fee Irshadis-Saree* (The shining stars for the guidance of night hawk). He had made four copies of this book before its final publication. These were distributed to the following important institutions:

Two copies to the library of Constantinople.
One copy to the library of Jamia Azhar, Egypt.
One copy to the library of Darul Uloom Deoban.

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With the book, the author had attached a letter written in Persian. The letter described the importance of Darul Uloom in the following words:

"Four copies have been made from the original book. I have sent three copies to Constantinople and Egypt. I am sending one copy to Darul Uloom Deoband, the fountainhead of knowledge. My main intention behind writing this book is to preserve the memory of our illustrious ancestors."

The letter of Allama Ahmad Afandi was addressed to Hazrat Maulana Muhammad Qasim, Hazrat Maulana Rafiuddin Saheb, Hazrat Maulana Muhammad Yaqub Saheb and Haji Muhammad Abid Husain Saheb, all members of Consultative Committee of Darul Uloom Deoband.

The importance of Darul Uloom could also be gauged from the fact that the Turkish ambassador, stationed in Bombay those days, officially brought this book on behalf of the government of Turkey to Darul Uloom Deoband. The letter was published in the Annual Report of Darul Uloom Deoband in 1878.¹⁰

6. SHAIKHUL HIND MAULANA MAHMOOD HASAN AND HIS RELATIONSHIP WITH MAULANA QASIM NANAUTAVI

Maulana Syed Asghar Husain once said: "Maulana Qasim Nanautavi had taught *Siha Sitta* (six certified collections of Hadith) and other books to Maulana Mahmood Hasan in the year 1869/1870. During that period Maulana Qasim Nanautavi was working as editor in a printing press at Meerut."¹¹ Talking

10. *Sawaneh Qasmi*, Vol. 2, p. 320.

11. Maulana Nanautavi used to match the wordings of the new book with the precious old one. If there were even small errors, he corrected them. If there was vast difference between the two copies, he prominently highlighted that in the marginal notes. When the *Bukhari Sharif* was published in India, through marginal notes he pointed out various prescribed copies. As I have heard, Maulana Qasim Nanautavi wrote the footnotes of last eight chapters of *Bukhari Sharif*.

about the purpose behind establishment of Darul Uloom Deoband, he said: "As far as I know, this institution was founded after the defeat of Indians in the famous War of Independence of 1857. Therefore, sole objective of this Madrasa was to prepare freedom fighters that could compensate the loss of *Ghadar* of 1857."

Munshi Mumtaz Ali owned the printing press where Maulana Qasim Nanautavi worked. When the printing press was shifted from Meerut to Delhi, Maulana had to come to Delhi. Maulana, however, sometimes visited Deoband and his native place Nanauta in Uttar Pradesh. Since Maulana Mahmood Hasan was closely associated with Maulana Qasim Nanautavi, he actively cooperated with his venerable teacher in various noble works. Whenever he found opportunity, he tried to learn from his teacher and also studied many precious books with his help.

Maulana Mahmood Hasan's relationship with Maulana Nanautavi was not restricted only to teaching. He had taken oath of allegiance as well as received spiritual blessings from him. The ultimate effect on Maulana Mahmood Hasan was that he became emotionally very close to his spiritual master Maulana Qasim Nanautavi. Besides, his revered teacher was also a towering personality who had fought the British in the First War of India's Independence in 1857.

The defeat at the hands of the British government in 1857 did not discourage freedom fighters. They adopted different courses of action to achieve their goal. Darul Uloom Deoband showed the new path.

7. TEACHING

Maulana Mahmood Hasan began teaching while he was still a student. After he completed his education in 1871, he was appointed teacher at Darul Uloom Deoband. Just four years later in 1875, he was promoted and became the 4th ranking teacher. In 1888, he was unanimously appointed and bestowed the honour to discharge the duty as *Sadr-ul-*

Mudarriseen (Head of the Teachers). He continued to serve on this post till 1915.¹²

8. SAMRATUT TARBIAH

In 1878, in the fifth year of his appointment as teacher at Darul Uloom Deoband, Maulana Mahmood Hasan formed with his acquaintances on the campus an organisation named Samratut Tarbiah (Fruits of Training). The express purpose of the organisation was to establish contacts and garner material support from the wellwishers of Darul Uloom Deoband. But there was certain other purpose of the organisation which could not have been expressed openly—specially in the year 1878 when only 20 years had passed since the Great Uprising of 1857, the British Imperialism was in its prime, and its faithful intelligence agents in organisations like the CID were fully alive to the gravity of the situation. They could have gauged the real purpose of the organisation from the enthusiasm and the character of its volunteers and sympathisers.

Once we look upon the following points, the purpose of Samratut Tarbiah becomes crystal clear:

- (a) Almost forty years after 1878 (from 1915 to 1923), I got benefited from Darul Uloom Deoband. Intelligent and progressive students of Darul Uloom Deoband those days had the deep feeling (and this feeling was inculcated in the minds of incoming students by the outgoing) that the overthrow of the yoke of slavery of the British Imperialism was the foremost duty of every self-respecting Muslim—specially those who wanted the rule of Islam established. The desire to see the overthrow of the British Imperialism had become the purpose and raison d'être of student's life and existence. According to their understanding, students used to

12. As usual, he completed *Bukhari Sharif* in the month of Rajab 1333 Hijri and left Darul Uloom Deoband after serving it for 44 years as a teacher. (*Hayat-e-Shaikhul Hind*, p. 28).

chalk out plans in their minds. Those who were active had even outlined the framework of a political party.¹³

- (b) Whatever details under the sub-heading 'Popularity of Darul Uloom Deoband' have been given, it authenticates that founders of Darul Uloom Deoband like Haji Abid Husain, Maulana Mahtab Ali and others wanted the institution to work as and remain a religious institution. However, as soon as the Madrasa came under the complete supervision of Hujjatul Islam Maulana Mohammad Qasim Nanautavi, its face radically changed.¹⁴ It did not remain just a Madrasa; it became the centre and focal point of the Mujahideen of 1857 revolt, in whose mouth the bitterness of failure still persisted.
- (c) The first batch of students¹⁵ to pass out from Darul Uloom Deoband mainly consisted of those who hailed

13. Four friends the writer of this book one among them, formed a secret party. The objective of the party was defined and its members took an oath. The text of the oath was prepared cautiously. It was preserved and decided that except the four, it won't be disclosed to any one. However, it would be duty of the members that they would enrol four trusted men and make a party and run it secretly. This happened in about 1920. After that my teaching engagement increased. In the meantime, the political scenario of the country changed dramatically. The incident of Chauri Chawra took place. This incident brought the Freedom Movement an abrupt halt. The British government took advantage of the situation and encouraged divisive forces to play their roles. If on one hand Sudhi Sangathan raised its head, on the other Jamiatul Tabligh started its activities. Thus the party couldn't work as a party. But its members did take part in the freedom movement according to their vision and understanding.

14. *Sawaneh Qasmi*, Vol. 2, p. 273.

15. *Sawaneh Qasmi*, Vol. 2, p. 226. Refer to names (1) Noor Mohammad Jalalabadi, Kabul, (2) Abdullah Jalalabadi, Kabul, (3) Badruddin Azimabadi, (4) Qadir Bakhsh Azimabadi, (5) Abdul Karim Punjabi, (6) Nabi Ahmad Punjabi, (7) Hafiz Abdur Rahim Banarasi.

from Punjab and Afghanistan. The point to be noted here is that in the very first year in 1866 such people (Mujahideen) were available through whom the freedom movement could have been launched in Afghanistan and in the North-West Frontier region.

- (d) Maulana Mahmood Hasan was a colleague of those students in the first batch. He was convinced that Darul Uloom Deoband was established to produce such Mujahideen through whom the unaccomplished agenda of the First War of Independence (1857) could be achieved.
- (e) It would be appropriate here to present an excerpt from a statement of Maulana Obaidullah Sindhi. He wrote in his personal diary and I quote here:

"In 1915, on instruction of Maulana Mahmood Hasan, I reached Kabul. I was not given the details of the programme before hand and thus my mind did not accept this migration. However, I had to obey his command. Allah made my journey easy and I reached Kabul. Before leaving Delhi, I had informed certain political parties regarding my intended visit to Kabul. They too appointed me as their representative but did not define their programmes in clear terms.

When I reached Kabul, I was informed about the mission. The achievements of fifty years of labour of an organisation, of which Shaikhul Hind was the founder, lay scattered before me. It needed a sincere organiser who could shape these elements into a powerful movement. I now felt happy about the migration and also felt proud that Shaikhul Hind's choice had fallen upon me to accomplish this noble task."¹⁶

16. *Kabul Mein Saat Saal* (Seven years in Kabul), written by Maulana Obaidullah Sindhi, published by Sindh Sahar Academy, Lahore.

- (f) I have already pointed out in the preface of this book about the organisation that 50 years prior to 1915 (in 1865) was operating in the North-West Frontier region. It is, however, difficult to point out the exact chronology about when Shaikhul Hind was spearheading that movement. This is because Darul Uloom Deoband had not come into existence yet. It was established later in 1868. However, if we rely upon Maulana Obaidullah Sindhi's statement and his reference to "fifty years of active involvement in the freedom struggle", it becomes evident that Maulana Mahmood Hasan became a trusted disciple of Maulana Qasim Nanautavi and personified his teacher's inner feelings ever since he came under his tutelage. And thus, he directed all his efforts toward achieving the goal for which he believed Darul Uloom Deoband was founded.
- (g) It is possible that Maulana Qasim Nanautavi¹⁷ had his organisation operating in the area. Or, maybe, Shaikhul

17. The family to which the present rulers of Afghanistan belong. Two respectable men of this family, Yusuf Khan and Asif Khan, were exiled by the Emir of Kabul, Abdur Rahman Khan. Due to his connections with the British government, the Emir of Kabul got them exiled in the British India. The Viceroy of India ordered they should be kept in Dehradun, where they remained for years. Since Dehradun was only 60 miles from Deoband and the village Gongoh of Maulana Rashid Ahmad Gongohi also was at equal distance from Dehradun, both Yusuf Khan and Asif Khan became devotees of Maulana Qasim Nanautavi and Maulana Rashid Ahmad Gongohi. Both often visited Maulana Rashid Ahmed Gongohi. When Maulana Qasim Nanautavi's grandson Maulana Qadri Tayyib visited Kabul, he was treated like a prince. They recounted that once when Yusuf Khan and Asif Khan visited Maulana Rashid Ahmed Gongohi, the Maulana exhorted them to do justice to their fellow citizens if the power shifted to their family. When Maulana Gongohi uttered these words, any transfer of power in Kabul was unthinkable. But a few years later his words came true and the transfer of power took place. Further recounting the story, Sardar

Hind had formed an association of like-minded Afghan and Punjabi students from amongst his classmates and colleagues at Darul Uloom who would cooperate and work together in the event of a concrete proposal of liberation struggle at an appropriate time.

Whatever was the case, in the light of above, it would not be wrong to say that Samratut Tarbiah was not an organisation whose membership was confined only to the graduates and associates of Darul Uloom Deoband. In fact, this was an organisation of courageous people whose main objective was to accomplish the unfinished agenda of 1857 – an aim and objective for which Darul Uloom Deoband was also founded.

9. POLITICAL SITUATION

The failure of the First War of Independence (*Ghadar* of 1857) made the British rulers to act in an indescribably barbaric fashion. They surpassed the beasts in beastliness, and hardness of rocks in their cruelties. They left behind a trail of destruction and devastation that even the most devastating earthquake and cyclone would not have caused. As a natural corollary to the perpetration of these barbaric acts of the British, there was stillness in the Indian atmosphere. The articulate and vocal sections of the society had fallen silent, their speeches firmly behind their sealed lips. The fingers of

Hashim Khan said, 'We had safely kept in our house the cap of Maulana Qasim Nanautavi. Whenever any one in the family fell seriously ill, my mother would put the cap on the head of the patient. And by the Grace of Allah, patient used to recover from the illness. In my country European doctors are practising medicine and earning six to seven thousand monthly salary but the treatment of European doctors was far less effective in comparison to treatment by this cap. During the revolt of Bache Suqa my house was ransacked and regrettably this cap was lost. We do not lament the loss of our belonging, but certainly do from the depth of our heart the loss of this auspicious cap.'

writers lost their grip and they dared not to pick up their pen and write.

And when things improved a little, the sycophants were admirably looking up to the Whites, with a glint in their eyes. Peoples' hearts were filled with fear and awe while sycophants were wagging their tongues in flattery. Initially, the British officers turned down these gestures and frowned upon the sycophants. However, political expediency forced them to change their policy. Sycophancy was encouraged and sycophants were rewarded. Unlike the Mughals and Asian sovereigns, who bestowed honour upon sycophants by offering them chunks of land, the thrifty British rulers did not want to cause any strain on their coffers by offering any monetary rewards. They found it convenient to give mere oral rewards (titles). And the flatterers and sycophants were happy at receiving these from their British masters. For a long time the warmth of conferment of titles continued. Titles such as Khan Saheb, Rai Saheb, Khan Bahadur, Rai Bahadur, Rajah, Maharajah, Sir and so on were conferred on people, not for proving loyalty to their nation but for betraying their conscience and their nation. The bigger the betrayal, the bigger was the title.

On the one hand, there were people who had bowed down their heads before Queen Victoria's throne and the mighty British power. On the other, there were those proud people whose tongues were silent but hearts burning with desire for freedom. The pain and pangs of their hearts had not subsided. They too were under the yoke of British slavery, but felt it was a challenge to their dignity and self-respect. They were always in search of a cutter that would remove the British fetters.

It was perhaps these honourable and brave souls who just nine years after the Great Uprising of 1857 formed the 'Indian Association' in Bengal in the year 1876. Two years later, in 1878, the organisation Samratut Tarbiah was formed. And six years later Mahajan Sabha was founded in Madras. Though no organisation was yet formed in Bombay, the Marathas were longing for a new movement. An annual *Mela* was organised

in Shivaji's name where, according to the Rowlatt Committee, revolutionary Shlokas were recited. The newspaper *Kesari*, published by Lokmanya Bal Gangadhar Tilak, was representative of this yearning among the youth.

10. FORMATION OF THE INDIAN NATIONAL CONGRESS

The British officers who loved flattery and sycophancy were happy and content that their reign over the country was under total control and the whole India was subdued by their military might. However, the far-sighted among them knew that the public feelings were giving birth to various associations and political parties. Though these organisations were still in infancy, these British officers knew that if sentiments of the disgruntled elements of the society were not given an outlet and ventilation, these would burst like a volcano. To weaken such feelings and make them ineffective, the British wanted to provide the people an outlet of expression so that the suffocation and heat would ease.

Lord Dufferin, Viceroy of India, used this prescription and precisely meant this when he advised his friend A. O. Hume, in the following words:

"It would be beneficial for both the rulers and the ruled that politicians in India assemble once in a year to point out the weaknesses of the government and also advise them how that could be improved."¹⁸

An association that later came to be known as the Indian National Congress was a practical outcome of that advice.

11. AIMS AND OBJECTIVES OF THE INDIAN NATIONAL CONGRESS

Though the Indian National Congress was formed on the advice of the British government, it later advised and demanded certain things that created problems for the

government. The problem that the suggestions and proposals of the Indian National Congress created later proved cancerous for the government.

The first session of the Indian National Congress was held in Pune in 1885. Among the proposals adopted at the session and put before the British government, an important one was to create a political atmosphere that would be congenial for the unity and cooperation between India and Britain. Though the intended objectives of an association that Lord Dufferin had envisaged were not set aside, the priority and preference were given to issues of a different. Its objectives can be summarised as under:

- (a) To bring out cohesion and unity among diverse elements of the Indian society and make them one nation.
- (b) To restore the moral, mental and political capabilities of the Indian nation.
- (c) To pressurize the government to amend and improve policies that were unjust and detrimental to the cooperation and unity between India and Britain.

12. MAN PROPOSES, GOD DISPOSES

Lord Dufferin wanted to form an association that would be well-wisher of the British rule in India and, having good intention, it would point out the mistakes of government. However, the Indian National Congress made its primary objective to unify diverse elements within India into one nation. This objective was dangerous for the British rule because this would have restored moral, mental and political capabilities of the Indian nation. This would also have proved a challenge to the central authority and could have brought about a revolution. The association that came into existence was totally against the government's intended objectives.

18. *Hukumat-e-Khud Ikhtiyari* (Self Rule), p. 3.

13. OPPOSITION TO THE BRITISH RULE

The British realized the folly, but there was no constitutional provision before the British authority to do away with the Indian National Congress, which they perceived was not in their interests. The only constitutional course open to them was to try and make it a failure. 'Divide and Rule' was the corner stone of the British policy on which the edifice of the colonial rule rested in India. And there could not have been any policy better than this to destroy the very idea of a united Indian nationalism. Thus, the future course was devised to strengthen this policy.

Communal clashes between the Hindus and the Muslims would have tarnished the image of the government. It would have created law and order problems for the administration and also would have proved a temporary solution. Thus, the British were in search of seeds that would have produced hatred as its saplings and divisiveness as its fruits. What were those seeds? All cannot be detailed here, but a few of them were:

The first seed of hatred and divisiveness was to question the Muslims' participation in the Indian National Congress. Should Muslims participate in an association in which the dominant majority was of non-Muslims and the leadership too in its hands? Is such unity permissible? Does nationalism mean the same to the Hindus and the Muslims?

The second seed of divisiveness (between the Hindus and the Muslims) was the issue of language. By and large, all Muslim and non-Muslim rulers in India used Persian as their official language. Even in the provinces of the hilly tracts in North India, such as Chamba, Garhwal and Bilaspur and elsewhere, important official documents were generally written in the Persian language. When the Sikhs formed their separate government, their official language too was Persian.

In the year 1835, Lord Macaulay replaced Persian with the English language. Persian was abolished from all government offices. Since Urdu had become a full-fledged language and the script was same as the Persian, it was used as the second official language.

However, in April 1900 Sir Anthony, Lieutenant-Governor of the United Provinces, issued an official circular that in courts and government offices applications written in Hindi would also be accepted. Apparently Ulama did not oppose this circular because Urdu was retained and to raise voice against and oppose the inclusion of Hindi among official languages would have been unjustified. What Ulama wanted to avoid actually happened. Meetings were organised by Hindus to thank the government. Muslims organised meetings to express their grievances. Thus the atmosphere of communal harmony was vitiated. How the saplings turned into giant thorny trees and how far the British succeeded in their goal needs no explanation.¹⁹

The third seed of hatred and divisiveness went on changing its cover and colour. However, its main aim was to instil inferiority complex among Muslims. Though there was a vast numerical difference between the Hindu and Muslim populations in India, they had no feeling of 'majority' and 'minority' and people were leading their lives as equal citizens of this great nation. It was the British agents who brought this feeling of majority and minority among the Indians.

Muslims considered the Whites, who had come as traders from across the sea and usurped power, as their enemy and the enemy of the country. In the last one hundred years, they revolted intermittently and declared *jihad* against them. Some of their valiant comrades were still pursuing the course in the North-West Frontier regions. The most effective formula devised by the British in order to change their course was to make the Muslims fear the Hindus more than they did the British. They made the Muslims fearful of the Hindus by arguing that the Muslims were in a minority; their power had diminished and that they were helpless now. Since the Hindus, once persecuted by Muslim rulers, were manifold more in population than the Muslims and had more money and material resources, they would at their will finish off the

19. For more details refer to the book, *Raushan Mustaqbil Aur Hindustani Siyasat Mein Ulama Ka Kirdar*.

Muslims. In fact, behind all these British arguments and amiability for the Muslims, the unspoken words were that if any one could protect the Muslims in India, only the foreign rulers (British) could. Therefore, the Muslims not only should support the British, but do their utmost—not even hesitate to lay down their lives—to protect them.

The British government succeeded rather quickly in its effort to brainwash the Muslim minds. As a result, when the patriots wanted to join forces in their efforts at nation building, the British stooges, who well remembered the lesson taught by their masters, vehemently opposed these moves.

At the time of formation of the interim government when the demand was made for replacing the system of noninstitutions with elections, these loyalists opposed the demand on the ground that since India was a multi-racial society, elections would not give due representation to every racial group. When their opposition did not bring about the desired fruits, the British masters taught them to demand separate electorate for the Hindus and the Muslims. In the same year, rather in the same month of the year 1906, both the Muslim League and the Hindu Mahasabha were formed so that the idea of "separate electorate" would leave an imprint on their minds. The question of India's multi-cultural and multi-racial composition was raised to make a point in favour of the suitability of the elections based on the principle of separate electorate. The practical result of this electoral system was the division of India.

The Indians who voiced these demands were mere instruments; the whole idea was the product of the British mind. Actually foreigners and usurpers, who had become legal authority and masters of this country.

14. NATIONAL ATMOSPHERE

What is described hereafter also has to do with the political situation. But, it has been separated from the political situation described earlier because it had strictly to do with the constitutional provisions. Rather, they were constitutional

demands. But the swift flow among the people of deep yearnings for nationalism and freedom had created certain other situations as well. These situations had a direct bearing on revolutionary feelings pulsating in people's hearts, which were free from the legal and constitutional bondage. The cultivators of these feelings were those revolutionary associations and parties whom the Rowlatt Committee had termed as "rebellious parties".

The Rowlatt Committee could be and is an authentic source that sheds light on these parties because the committee was specially formed to study and compile a report on the composition and activities of these parties. Thus it would be proper to mention here briefly what the committee had to say regarding the 'rebels':

- (a) Indian revolutionaries formed an association *Anjuman-e-Inqalab Hind* (Association for Revolution in India) in Berlin in the year 1905. The objective of the organisation was to establish a democratic government in India. The association used to meet regularly in which Turkish, Roman and German officers would participate.
- (b) To weaken and disrupt the Bengalis' unity, the Viceroy of India, Lord Curzon, announced (in 1903) that he intended to separate the 'Commissionary of Chittagong, Dhaka and Memonsingh' from Bengal and make these areas part of Assam. Bengalis reacted angrily, organised thousands of protest rallies, and after getting hundreds of thousands of signatures they submitted their demand to revoke the government decision. But protesters' voices fell on deaf ears and their plea was not heard. Subsequently, a final decision to this effect was taken on July 5, 1905, and Bengal was partitioned in October the same year.

The people of Bengal now adopted a three-pronged strategy to oppose the partition of their state. These were:

1. To boycott the British goods.
2. To use the indigenous produce and goods and;

3. To spread terror in the hearts of oppressive colonial regime.²⁰

The effect of protests in Bengal was felt in far away states like Bihar and Orissa. An attempt was made on the life of Justice Kings Ford at Muzaffarpur on April 11, 1908, when revolutionaries threw a hand grenade at the train he was travelling in. A wave of protests in favour of the people of Bengal took in its grip the Central Province as well. As a result of the growing disturbances in the Central Province, the venue of the Congress Session of 1907 was shifted to Nagpur. The Congress's timid policy at the Nagpur Session infuriated local revolutionary youths so much that the Congress was forced to shift its session once again from Nagpur to Bombay.

Unrelenting protests against the division of Bengal continued for almost five years. The British government at last relented to the demands of the people of Bengal. The Partition of Bengal was ultimately abrogated in the year 1911.²¹

- (c) Lala Hardayal, a resident of Delhi, was student of Panjab University. Having received a government scholarship to study at Oxford, in the year 1905, he left for England. He returned in the year 1908. On his return, he formed a revolutionary party that had its headquarters in San Francisco (USA). He used to publish a newspaper called *Ghadar* which printed articles inciting Indians to form secret associations. Apart from printing revolutionary articles in the newspaper, the association sometimes printed pamphlets. Three major communities, i.e. Hindus, Muslims and Sikhs, were members of this revolutionary party. Ramchander and Maulvi Barkatullah were prominent among them. The association was backed and patronized by Turkey and Germany.

I have mentioned only three parties here. However, there were many similar associations and parties operating in almost all

20. Rowlatt Committee Report.

21. *Ruh-e-Raushan Mustaqbil*, p. 58.

states of India. In the Rowlatt Committee Report and in the book, *Ulema-i-Haq* (Vol. 1), the details of these associations and their area of influence have been given. Here, my intention is not to furnish any such detail. I merely intend to point out that this was also the spring season for receiving titles from the British masters. The purpose behind issuance of these titles was to implement the British policy of 'Divide and Rule'. And when the hint of making the British policy of 'Separate Electorate' was given to the so-called (title-holding) nobles, they were ready to obey and implement the command. When, as a consequence of this demand for 'Separate Electorate', an atmosphere of communal hatred and violence was created, Her Majesty's obedient and noble subjects were asked to form two communal parties so that the fire could be further fuelled. And so, not just in the same year but in the same month two political parties—the Muslim League and the Hindu Mahasabha—were created. Right since the two parties' birth, their protagonists began aiming their bows and arrows at each other. This was the period of great revolutionary activities, on which the Lieutenant-Governor of Punjab, Sir Vincent Stains, had commented: "Everywhere people in India were expecting some sort of change and their minds were filled with hope."

15. ROLE OF SHAIKHUL HIND MAULANA MAHMOOD HASAN

The sketches of political scenario then prevailing in the country have been drawn so that when the personality of stalwart freedom fighters like Shaikhul Hind is discussed, readers should know what were the demands of the political situation in those days and how these leaders fulfilled those demands. Since there were several associations and political parties at the national stage, what was his attitude towards them, how was his contribution unique in comparison to others, and how far he succeeded in fulfilling the aspirations of his countrymen?

It is necessary here to describe the political parties while explaining the political scenario in the country because there

are some sentimental people who would clothe their own imaginations and desires in words and call them a rare passage in historic events. They sometimes quote veteran leaders to strengthen their argument that is far from truth. I believe that Shaikhul Hind had nothing to do with such revolutionary organisations; he was neither the founder nor a member of one. It is, however, possible and it did happen in some cases that some of these revolutionaries were attached to those who were near and close to Shaikhul Hind Maulana Mahmood Hasan. He was the centre of gravity and a spiritual leader. Apparently there was nothing that could be cited to prove that Shaikhul Hind founded any association or a party.

Of course, it is true that Shaikhul Hind traversed a path that he chose for himself and invited some people to join him. Those who joined him did it of their own free will. They were mostly the ones who had taken the allegiance to jihad with him. Prominent among them was Maulana Obaidullah Sindhi, Dr. Mukhtar Ansari, his brother Abdul Razzaque, and the courageous young fighter from the Frontier region, Khan Abdul Gaffar Khan, were among the illustrious followers of Shaikhul Hind Maulana Mahmood Hasan.

There were others who had made their own place in the society. However, they cooperated, assisted and befriended Shaikhul Hind because their objective and mission were the same for which the Sheikh felt deeply and had begun his march. Maulana Abul Kalam Azad, Maulana Zafar Ali Khan, Hakim Ajmal Khan and Mohammed Ali were among such people. If this could be called a party, there were many Hindus too among its members.²² They used to come to Shaikhul Hind, meet him in seclusion and discuss affairs confronting the nation. Among them were Sikhs and Bengali Hindus who were spearheading agitation after the division of Bengal. Only Shaikhul Hind knew them. Attendants who served them

22. *Naqsh-e-Hayat*, Vol. 2, p. 209 (The records of communication with such people were kept by his Secretary Maulana Mohammad Jalil. When the news of Shaikhul Hind's imprisonment reached, he burnt out a great number such letters

during their stay had no knowledge about these people and from where they had arrived.

The correct proposition before Shaikhul Hind for unity between the Hindus and the Muslims was non-interference in the religious affairs of one another. Every one was free to practise and choose the religion of his choice. He cared for this so much that even the food arrangement for the non-Muslim guests was made in accordance with their preferences.

Among Shaikhul Hind's followers were a large number of people who never saw him in person or met him. However, their hearts were filled with the feelings of which Shaikhul Hind was a trustworthy leader. They were emotionally and ideologically tied to him and that made them mentally and physically ready to aid and assist his mission, whether in person and in kind. Many of them personally participated in and extended financial support to his cause. Officers of the Central Intelligence Department in their report "Who's Who" had mentioned names of many such persons who had generously contributed to and participated in the freedom struggle.

Besides revolutionary parties that the Rowlatt Committee termed as 'rebel' parties, there were those that worked under constitutional framework and demanded their political rights. A revolutionary of Shaikhul Hind's stature would not have followed the course of action prescribed by these political parties, nor these political parties would have dared to accommodate such a revolutionary *Mujahid* in their fold. These associations and parties were faithful to the government. They danced to the tune of the British government and were instrumental in strengthening the British policy of 'Divide and Rule'. Among these parties only the Indian National Congress had the distinction to enjoy full support of Shaikhul Hind. When some opportunists and sycophants of the British colonial rule declared Muslim participation in the Indian National Congress *Haram* (forbidden), Shaikhul Hind refuted the charge and lent his full support to the *fatwa* (Islamic decree) of Hazrat Maulana Rasheed Ahmad Gongohi that said:

"It is permissible for a Muslim to become business partner of a Hindu if the partnership does not violate the tenets of Islam, does not involve any provision that has to do with the interest."²³

At a time when the Indian National Congress was working to strengthen friendship and bring out unity between India and Britain, one could not have issued a *fatwa* favouring the Congress, as that would have meant favouring the British policy. But Maulana Gongohi's reason behind issuing the *fatwa* was that if Hindus and Muslims joined hands and promoted 'Composite Nationalism' for the sake of progress and welfare of their own country, such an association and partnership between the Hindus and the Muslims was religiously permissible.

There arose a political storm against Muslim leaders who issued *fatwa* describing the association and partnership with the Indian National Congress religiously permissible. They were a harassed lot now and subjected to all sorts of atrocities. However, Shaikhul Hind Maulana Mahmood Hasan himself and his close associates did not join the Indian National Congress. They did not accept the membership of the Congress because the party advocated friendship and unity between India and England. Contrary to the Congress policy of friendship with Britain, these Ulamas were waging a war against the colonialists.

16. ROLE OF SAMRATUT-TARBIAH IN THE FREEDOM MOVEMENT

As mentioned earlier, Shaikhul Hind formed this association in the year 1878. We do not have documents and records to recount its role in the freedom struggle and its achievements but:

- (a) According to Maulana Ahmad Hasan, Samratut Tarbiah went on doing the job in its distinct manner for almost thirty years. After thirty years, it reappeared by the name of Jamiatul Ansar.

23. Refer to 'Ulama-e-Haq', Vol. 1, p. 101, for details.

The First Session of Jamiatul Ansar was held on April 15-17, 1911, in Moradabad. The session was presided over by Maulana Ahmad Hasan Amrohawi, a close associate of Shaikhul Hind and an illustrious disciple of Maulana Mohammad Nanautavi. While delivering presidential address at the session, Maulana Ahmad Hasan said:

"Certain advocates of modern education say that Jamiatul Ansar is a replica of 'Old Boys Association'. This is wrong. The movement of Jamiatul Ansar had begun almost 30 years ago. The founders of this movement were the students of 'Madrassa Alia', who now are the fountainhead of knowledge and glittering stars on the horizon of Islamic arts and civilization. As much we take pride in their presence amongst us, it is less. The movement, however, suffered a setback because it could not adjust itself to the needs of the time. As the adage goes, 'necessity is the mother of inventions'. The need was felt and the association (Samratut Tarbiah) was revived in the year 1909 and named Jamiatul Ansar.

Jamiatul Ansar is neither a copy of any association, nor it is an organisation of people motivated by any personal or material gains. It is one of those vital organisations which come into existence merely to fulfil the pressing need of the time."²⁴

- (b) Excerpts of Maulana Obaidullah Sindhi's statement have been given under subtitle Samratut Tarbiah. Its last sentence is as under:

"When I reached Kabul, I was informed about the mission. The achievements of fifty years of labour of an organisation of which Shaikhul Hind was the

24. For report on the conference of Jamiatul-Ansar, refer to 'Ulama-e-Haq', Vol. 1, pp. 133-134.

founder lay scattered before me. It needed a sincere organiser who could shape them into a powerful movement. I felt happy on the migration now and also felt proud that Shaikhul Hind's choice had fallen upon me to accomplish this noble task."²⁵

Yet another excerpt from the book, '*Ulama-e-Haq*' may save our time to reach a conclusion. It says:

"Kabul was part of India during the Muslim rule. The British government thought of annexing it too. However, they failed. The spiritual movement of Syed Ahmed Shaheed brought the Mujahideen of the Frontier region and India closer. The span of cooperation and coordination that began in the year 1864 and stretched from Ambala to Patna continued till Samratut Tarbiah was founded almost fifteen years later. Though the exchange of logistic support came to an end, the close cooperation between the Mujahideen of the Frontier region and India continued for several years. Darul Uloom Deoband further cemented the existing relationship between the Mujahideen of India and the Frontier region. It was turned into the bond of the teacher and the taught that proved to be stronger than the existing relations among the Mujahideen – specially when the presence of a political stalwart, religious guide and Sheikh, Maulana Mahmood Hasan, inspired people to take allegiance for both spiritual guidance as well as jihad."²⁶

The above-mentioned passage from the presidential address of Maulana Ahmad Hasan Amrohawi clearly indicates that this movement could not adjust itself to the needs of the time and thus suffered a setback. However, it cannot be construed that the organisation ceased its activities altogether. It ceased its political activities in India. The organisation, however, continued its political activities throughout the Frontier region – albeit not in the form of a political party. This was a great achievement of Maulana Mahmood Hasan that he kept the candle of revolution burning within the hearts of Muslim youth

25. *Kabul Mein Saat Saal* (Seven years in Kabul) by Maulana Sindhi.

26. '*Ulama-e-Haq*', Vol. 1, p. 129.

through the relationship of the teacher and the taught and through allegiance of his spiritual followers.

And when the need arose to unite the scattered Mujahideen to participate in the First World War, Maulana Obaidullah Sindhi was sent to Kabul to give the practical shape to his plan of Junud Rabbaniyah (The Army of God). The role that Samratut Tarbiah played in the freedom struggle has been detailed in the C.I.D. report under the title "The petition of the British Queen vs Maulana Obaidullah Sindhi."

17. POLITICAL IMPORTANCE OF THE YEAR 1909

One important line from the presidential speech of Maulana Ahmad Hasan Amrohawi, "Why the unfinished job of Samratut Tarbiah is revived in India under the new name of Jamiatul Ansar?" needed detailed explanation.

He himself stated the reason and said:

"As the adage goes, 'the necessity is the mother of all inventions', the need was felt and the association (Samratut Tarbiah) was revived and named Jamiatul Ansar."

He further said:

"It is one of those vital organizations which come into existence merely to fulfil the pressing need of the time."

What were those pressing needs of the time that revived the Samratut Tarbiah? And what were the objectives it wanted to achieve? To comprehend the meaning of the ambiguous terminology such as 'need of the time', we must refer to the remarks of the Lieutenant-Governor of Punjab who, in the Rawlatt Committee Report, had recorded the statement of Maulana Ahmad Hasan Amrohawi. The Lieutenant-Governor of Punjab, Sir Vincent Stairs, had commented: "Everywhere people in India were expecting some sort of change and their minds were filled with hope."²⁷

27. Rawlatt Committee Report, p. 13.

18. INITIATIVE AND MOTIVATION TO AN INITIATIVE

Maulana Husain Ahmed Madani wrote that there were several events that made the Muslim hearts restless. Among them were the raking up of the controversy over the Deonagri script in the United Provinces in 1900, instigation and abatement to the formation of the Muslim League and the Hindu Mahasabha in the year 1906; creation of the mosque controversy in Kanpur; the police firing in Calcutta on the agitating crowd of Muslims protesting against the act of blasphemy of Prophet Mohammed (PBUH); criminal behaviour and injustices of the British government against the Ottoman Empire (Turkey), revered as Caliph of the Muslim world, and specially the division of several Muslim countries after the Tripoli and Balkan wars.

Shaikhul Hind Maulana Mahmood Hasan kept himself abreast of all these political developments in India and the Muslim world. He lost his mental peace seeing the political unrest around him and the decline of the Muslims in India and Turkey.²⁸

The changed political scenario, dark clouds hovering overhead, delicate social situation and indescribable weaknesses of the countrymen, especially the Muslims, seemed a great hurdle to him. He spent some time in contemplating action. However, water had already risen above the head. After a great deal of contemplation and with full faith in the Almighty, he started work again and befriended people for the cause of the country's liberation. Shaikhul Hind was totally disillusioned with the Islamic scholars and holy men who had become fearful of the danger that the cause of liberation posed to their high social status. This forced him to work among his disciples, selfless people and men of understanding. Maulana Obaidullah Sindhi was one such disciple who was at the beck and call of his mentor, always ready to sacrifice his life.²⁹

28. *Naqsh-e-Hayat*, Vol. 2, p. 135

29. *Naqsh-e-Hayat*, Vol. 2, p. 137.

19. THE ESTABLISHMENT OF NIZARATUL MAARIF

Nizaratul Maarif (The Academy of Quranic Learning) was established in the year 1321 Hijri. Its functionaries were other than those of Samratut Tarbiah, but the spiritual guide was Shaikhul Hind Maulana Mahmood Hasan. The organisation at the same time was an educational centre, a training centre as well as a secret meeting point.

Maulana Hussain Ahmad Madani writes:

"The purpose behind establishing Nizaratul-Maarif was to make Muslim youth strong believers, and to instruct and guide them, specially western-educated Muslims, in the Quranic teachings in such a logical way that it would remove the poisonous impact of anti-Islamic propaganda and ill-founded scepticism about practicality of Islamic belief and tenets in modern age."

The findings of a research conducted by the Central Intelligence Department of the British government said:

"Maulana Obaidullah Sindhi could not use Darul Uloom Deoband as a training camp for his missionaries (*Mujahideen*). He, therefore, decided to establish a Madrasa (Nizaratul Maarif) in Delhi to achieve this purpose."

(*The Petition to the British Queen*, Section 17)

"As is evident from its name, the Madrasa was established to interpret the Qur'an and its teachings in a correct perspective. It also taught the Arabic language." (*ibid*)

"Besides these teachings which Nizaratul Maarif used to impart, what was unlawful, it also used to be a secret meeting place for the conspirators."

(*The Petition to the British Queen*, Section 20)

It would be more appropriate to call Nizaratul Maarif a nursing home where sentimentally injured freedom fighters used to gather and share feelings of those who were calling upon people to unite and stand against the oppressive British regime. A clear expression of this feeling can be found in the book, *Ulama-e-Haq*. It says:

"An unprecedented catastrophe besieged the Islamic world in the year 1912 when the cunning and shrewd rulers of Britain,

with active support of the allied governments, incited the Balkan States to revolt against the Ottoman Empire of Turkey, just as Germany and Italy had instigated General Franco in Spain to destroy the fabric of democratically elected government there. In the year 1913, a mosque was razed to the ground in Kanpur to pave the way for the construction of a road. Many Muslims who protested against the demolition and unlawful act of the British government were mercilessly gunned down."

These incidents united the Muslim community. The movement to overthrow the British government gained momentum. And through Nizaratul Maarif in Delhi, Muslim youth were trained to work in the political field so that the country could be liberated from the yoke of the foreign rule. Hakim Ajmal Khan, Dr. Mukhtar Ahmad Ansari, Maulana Shaukat Ali, Maulana Mohammad Ali, Maulana Zafar Ali Khan and Maulana Abul Kalam Azad were sympathizers of Nizaratul Maarif. According to the intelligence report of the British government, Nizaratul Maarif was a coordination centre for revolutionaries. In common parlance, it could be called a "Political Club"

20. POLITICAL TRAINING OF MAULANA OBAIDULLAH SINDHI

Nizaratul Maarif became a class institution for intellectual orientation and, in fact, it produced many outstanding intellectuals and freedom fighters. However, the times were such that heavy-weight revolutionaries and intellectuals with deep insights could not have operated freely in the society. And before Shaikhul Hind the prime task was mass education and contact, which had to be achieved at all costs. As Maulana Hussain Ahmad Madani says:

"Shaikhul Hind went to Delhi and met Maulana Obaidullah Sindhi there. During the course of discussion, he said that India was under complete subjugation of the British rule and by the time Nizaratul Maarif could produce 10 to 20 like-minded revolutionaries, the British government would turn apostate thousands of people and make them Christian."³⁰

30. *Naqsh-e-Hayat*, Vol. 2, p. 140.

21. THE MAIN OBJECTIVE OF NIZARATUL MAARIF

We find many write-ups, from different sources, about the objective behind the formation of Nizaratul Maarif. The essence of all these writings is that the main objective of the institution (to overthrow the British government) only came to be known later although initially it was established and worked as a training centre for intelligentsia. Shaikhul Hind deputed Maulana Obaidullah Sindhi to look after its affairs and sent him to Delhi from Deoband. Soon political training was introduced as part of its curriculum. Once again the responsibility was to be shouldered by Maulana Obaidullah Sindhi. He specially visited Delhi to introduce Nizaratul Maarif to Muslim leaders like Maulana Abul Kalam Azad and Mohammad Ali Jauhar. By virtue of being the introducer of the organisation, he became the president and convenor of the Nizaratul Maarif. These leaders started meeting and consulting each other and Nizaratul Maarif became a political bastion for the freedom fighters.

22. FINANCIAL ASSISTANCE TO THE OTTOMAN EMPIRE DURING THE BALKAN AND ITALIAN WAR

Maulana Hussain Ahmad Madani wrote:

"The bloody war in the Balkans and Tripoli had created a sad effect on the mind and heart of Maulana Mahmood Hasan. This led him to tread the path set by his predecessor, Maulana Qasim Nanautavi. (Maulana Qasim Nanautavi had cooperated with the Turkish ruler during the Soviet-Turkish war). Maulana Mahmood Hasan devoted himself to the cause of Islam and extended all possible help to the Ottoman Empire. He issued *Fatwa* to close down Darul Uloom Deoband, collected donations for the Ottoman Empire, sent student delegations to Turkey, himself leading one delegation. He, however, was not satisfied with the help he had provided to the Ottoman Empire. The main reason was the outcome of the Balkan War that completely unnerved the Muslim visionaries like him. They now knew that the Whites in Europe were conspiring to extinguish the light emanating from the candle of Islam. Moreover, the treachery of

British rulers such as Mr. Squibb, atrocities committed upon Muslims by Russia and the division of Turkey had strengthened the belief that time had come for the Whites to accomplish the long cherished dreams of Gladstone."³¹

23. PLANNING FOR REVOLUTION: ACTION AND REACTION

Boycott of the foreign goods and non-cooperation with the British government were an effective instrument to bring about revolution in the country. The success of the non-cooperation movement depended on large-scale mass support. Thus all methods were adopted to popularise this movement among the common people. The meetings organised under the banner of Mo'tamar Al-Ansar (The Workers Conference) and various newspapers such as *Al-Hilal* of Maulana Abul Kalam Azad and *The Comrade* of Mohammad Ali Jauhar were doing their task of arousing anti-British sentiments. Both leaders, Maulana Abul Kalam Azad and Mohammad Ali Jauhar, were put behind bars for publishing anti-British articles in their newspapers. However, all these efforts had a limited effect on the masses. Not to speak of the Hindu Mahasabha and the Muslim League, which were considered pro-British political outfits, even the Indian National Congress, founded to create awareness among different Indian communities and unite them into a single nation, was carrying a begging bowl before the British rulers and was appealing for political concessions and rights. Far from challenging the legitimacy of the British rule in India, even thinking of 'Dominion Status' for India was beyond their flight of imagination. Only occasional murmurs about 'Internal Autonomy' and 'Home Rule' under the British patronage were heard coming out from the lips of these leaders who were considered outspoken and courageous in expressing their political views. To demand something from the British rulers could have been construed as an insult to the 'Lordship' of the colonial masters. In the circumstances, the only way leading

to the revolution could have been for the revolutionaries to wear the burial shrouds and come out in the open and offer sacrifices for the cause till that was achieved.

In the meantime, the international political scenario took a dramatic turn. Long drawn tussle for political power, mutual distrust, enmity and hatred among the European rulers resulted in the World War. The whole Europe was divided into two warring factions and they spilled one another's blood unhindered.

Turkey remained neutral for some time, but was later dragged into the conflict. It was now the war between the Sultan of Turkey and the Caesar of Germany on one hand and the great European powers such as Britain, France and Russia on the other.

The ferocity of the First World War shook the world. Those in the slumber were awoken and those awake began fleeing. For revolutionaries, however, it was a propitious time to start revolution. Shaikhul Hind was ever alert and was making his followers politically conscious for this day. They now sprang up and became active. These people were filled with the spirit of *Jihad*. They actually were not imparted any formal training for revolution or *Jihad*, but these revolutionaries took their cue from their mentor and made themselves ready for any sacrifice.

At that time, Maulana Mahmood Hasan was the principal of Darul Uloom Deoband. It was an established tradition that the principal would take one or two classes of students from higher grades, though he would not teach students of lower grades or spend his full time only in teaching. However, contrary to the tradition and practice, Maulana Mahmood Hasan for several years taught the bright students of lower grades as well. Since morning prayers till noon, he took classes. And after these classes were over, his residence would become a sort of classroom. His keen interest in the academic activities of students not only made him the darling of students, but also made those pupils absorb the ethos and ideals their mentor cherished. After finishing their academic studies, these students took allegiance to follow the spiritual path shown to

31. *Naqsh-e-Hayat*, Vol. 2, p. 140.

them by their teacher. And from those students who went to him for spiritual allegiance, Maulana Mahmood Hasan also took their allegiance for jihad.

The immediate task of these students of Maulana Mahmood Hasan was to establish Madrasa wherever they were residing. These Madaris performed the twin task of disseminating Islamic learning as well as implanting the spirit of jihad among Mujahideen. His students established scores of Madaris in India. Their numbers were even greater in Yaghestan.

Yaghestan was the main bastion of Maulana Mahmood Hasan's revolutionary activities. In his struggle against the colonial British government, he activated this bastion first. The trait of the region was that its youths were bold and courageous and had never bowed before the military might of the British government. The weakness, however, was that they were disorganized. Besides, they were also busy in intermittent infighting. Feudal and tribal enmity and struggles to subdue and suppress one another had caused them to exhaust their energies and strengths.

Maulana Hussain Ahmad Madani wrote:

"The greatest task during this critical phase was to unite them and prepare them for Jihad. Maulana Saifur Rahman from Delhi, Maulana Fazle Rabbi and Maulana Fazle Mahmood from Peshawar and Maulana Muhammad Akbar, who was native of the area, were persuaded to go to the region for this purpose. They along with Maulana Mahmood Hasan's students in the region went to every tribe and village to foster unity and prepare them for Jihad. And the effort was successful."³²

Maulana Mahmood Hasan insisted on and ultimately persuaded Haji Tarang Zae to proceed to Yaghestan. Haji went to Yaghestan (usually referred to Pushtoon belt of eastern half of Afghanistan, comprising Herat, Kanddhar, Zabul, Ghazni, and Kabul during the British rule in India) as per Shaikhul Hind's wish. When Haji reached Yaghestan, he found

32. *Naqsh-e-Hayat*, Vol. 2, pp. 209-210.

that the numbers of Mujahideen in Yaghestan had swelled manifold.³³

However, the agents of secret police were also active side by side with the Mujahideen and went on passing to their masters the information about their activities in the area. The revolutionaries had not yet made a move but the British Army entered the Frontier regions and captured several miles of territory inside Yaghestan. According to Maulana Hussain Ahmad Madani, Mujahideen fought courageously, attacked the British Army relentlessly and killed its members in great numbers. They also cut off the supply lines of the British Army that had marched ahead. Thus thousands of British troops were killed and property worth millions of rupees was destroyed. In the mountainous war Mujahideen have always emerged victorious because they have perfected the art of guerrilla warfare. Despite best military training and arsenal at their disposal, the forces of the British government always became ineffective in the Frontier regions and surrendered before the Mujahideen. Mujahideen's long-barrel gun even this time proved more effective than the tanks and heavy guns of the British Army. In a few months of war in Yaghestan, Mujahideen inflicted heavy losses of men and material upon the British government. Thus the tall claim of military invincibility of the British forces was cast to dust in the Frontier regions.

As always in the past, the British government once again resorted to the old treacherous method it had been using throughout to overcome the courage and fighting skill of their worthy opponents. It brought forth Amir Habibullah Khan. With offers of hard cash, tribal chiefs of remote areas of Yaghestan were bought over. The British government spread rumours and propagated that without the presence of a king, a jihad was not permissible in Islam. It massively funded Amir Habibullah Khan. Since Habibullah Khan was the ruler of the Muslims in the region and Amir of Kabul, it was argued, people should take oath of allegiance at his hand. And only after he

33. *Naqsh-e-Hayat*, Vol. 2, p. 211.

gave permission should the Muslims revolt against the British government. Amir Nasrullah Khan was appointed his deputy and all papers to participate in Jihad were routed through him. Massive amounts of money were spent to make this stratagem succeed. And, in fact, it did succeed.

Mujahideen were weakened. After a few initial successes in the war against the British government, the situation turned against them. While on one hand Mujahideen had exhausted their limited logistics necessary to keep their forces integrated, on the other hand the tribal leaders in rural areas got divided into various factions. And the innocent common masses became victims of the propaganda of Amir Habibullah and they lost interest.

24. MAULANA MAHMOOD HASAN REFUSES TO ISSUE FATWA AGAINST THE OTTOMAN EMPIRE

The second phase of the British propaganda was launched with the following announcements:

- (1) Turkey willingly plunged into the war and was not forced by the British government to take sides.
- (2) The war is political and not religious.
- (3) British warplanes would respect and would not attack religious sites of Muslims such as Jeddah, Mecca, Madina, Baghdad, etc.
- (4) The Ottoman ruler is not the Caliph of the Islamic world because the Sultan does not deserve to hold such an honoured and coveted title because of his involvement in corruption and misdeeds.

Ulamas were roped in to issue such *fatwa* (edict). A *fatwa* to this effect was also dictated and drafted by Maulavi Abdul Haq. Certain weak-hearted Ulama were asked to append their signatures to it. They did so without questioning it. The same *fatwa* was sent to Maulana Mahmood Hasan twice for his signature. He rejected it with due contempt and refused to sign. He not only tore and threw the draft away at a public

meeting but also condemned the so-called Ulama and Maulvis who had appended their signatures to it.

25. JOURNEY TO HIJAZ

Mujahideen of Yaghestan had been requesting Maulana Mahmood Hasan to reach there, arguing that their rank and file would swell once Sheikh arrived. They argued that his presence would stop the bickering among Mujahideen and would strengthen the spirit of jihad. However, jihad and the Mujahideen also needed massive material support. There was no dynamic person around except Maulana on whose call people would have poured the material support for the Mujahideen. Thus, he did not see any logic in going there at that juncture. When he gave second thought to Mujahideens' insistence and was preparing to visit Yaghestan, he was informed that Mujahideen had exhausted all ammunition. Supply of the food and rations to the Mujahideen had also stopped and whatever little trickled through covert support of the local people was not enough. It was felt that a foreign government should be persuaded to support their struggle openly.³⁴

This made Maulana Mahmood Hasan to visit Hijaz instead of Yaghestan so that a link could be established with the Turkish government. Maulana Obaidullah Sindhi was deputed to Yaghestan.

"Obaidullah! Let's visit Yaghestan," said Shaikhul Hind to Obaidullah Sindhi one day. "What for Sheikh?" he asked Shaikhul Hind. Upon this Shaikhul Hind did not say anything. Again the next day, Shaikhul Hind said: "Obaidullah! Let's visit Yaghestan." Like on the previous day, Obaidullah again asked, "What for Sheikh?" and Shaikhul Hindu remained silent once again. However, says Obaidullah Sindhi, "I noticed visible stress and annoyance at his face this time. It troubled me very much and I decided that if asked again, I would accept it

34. *Safar Nama Aseer-e-Malta*, p. 8.

without questioning. Fortunately, the third day again Shaikhul Hind asked: "Obaidullah! Let's visit Yaghestan." This time he accepted it without questioning."

Shaikhul Hind deputed Maulana Obaidullah Sindhi to look after the revolutionary activities in Afghanistan and he left for Hijaz. Since his revolutionary activities had spread far and wide, it was certain that Shaikhul Hind would be arrested. Dr Mukhtar Ansari, who had contacts in official circles of the Central government, informed Shaikhul Hind that the government had finally decided to arrest him. Maulana Abul Kalam Azad wanted Shaikhul Hind to remain in India and get arrested. However, Dr Ansari wanted him to leave the territorial jurisdiction of the British government as quickly as possible. And in view of the prevailing situation in Yaghestan Shaikhul Hind too wanted to leave the country.

Since Dr. Mukhtar Ansari was the facilitator of Shaikhul Hind's Hijaz visit, he arranged the tickets for the journey. Dr Ansari's elder brother, Hakeem Abdul Razzaq, reached Bombay ahead of Shaikhul Hind's arrival and arranged for everything that needed to make his Hijaz journey comfortable.

26. SHAIKHUL HIND INSTRUCTS HIS COLLEAGUES IN DARUL ULOOM DEOBAND

On September 10, 1915, Maulana Mahmood Hasan began his journey to Hijaz. On the eve of his departure, he addressed teachers, workers and students of Darul Uloom Deoband. After a brief introduction of the current situation, he explained that he was proceeding to Hijaz on a short visit for Zeyarat Mecca. Although he did not say when he would return, he left them in no doubt that Insha Allah he would be back and in all probability very soon.³⁵ During his address, he lavishly

35. There is a proverbial saying that whatever a holy man says comes true. The wife of Maulana Mahmood Hasan was the sister of Maulana Mohammed Mian's grandmother. She was ailing for sometime and had lost hope of recovery. Mother of Mohammad Mian narrated that when Maulana Mahmood

praised the founders of Darul Uloom Deoband and exhorted his colleagues to consider the work of Madrasa as God's work and do their best in fulfilling this duty.

27. RUMOUR OF SHAIKHUL HIND'S MIGRATION AND RESTLESSNESS AMONG HIS WELL-WISHERS

Speculation was rife in Deoband that Shaikhul Hind was migrating to Hijaz. This rumour was also gaining ground because prior to his journey he had distributed all his wealth among its inheritors and had made all the necessary arrangements for his household. Besides throngs of people from all around, a large crowd from Darul Uloom Deoband also had assembled before his departure from Deoband. A good number of people gathered at railway stations en-route his journey because students and officials had informed their relatives and acquaintances about Shaikhul Hind's departure. At Ratlam and Randher too, where he broke his journey for a few days, thousands of people gathered to bid him farewell.

28. SHAIKHUL HIND'S STAY IN BOMBAY

The Anjuman-e-Hujjaz office in Bombay was reserved by Hakeem Abdul Razzaq and Shaikhul Hind stayed there. A large number of people and his followers came to meet him there also. Had the Anjuman staff not been strict and taken special care, Maulana would have had no time to relax even for a moment. On September 18, 1915, Shaikhul Hind left Bombay for Jeddah aboard the ship *Akbar*.

Hasan was proceeding for Hijaz, his wife asked him in whose care was he leaving her in such critical situation? 'In Allah's care' was his answer. Then he said, "God willing you will be the same when I come back." And the same happened. After his departure, his wife had remained healthy for four and half years. But when he came back from Hijaz, she again fell ill. Her health later deteriorated and she died on 17th Ziqadah 1338 Hijri after one and a half-month.

29. SHAIKHUL HIND'S COMPANIONS ON THE JOURNEY

Shaikhul Hind's was not the journey of an ordinary person. Along with many of his genuine admirers, some of his followers also accompanied him to Hijaz. Maulana's entourage consisted of the following notable persons:

Maulana Mohammad Mian Ambethwi (who was also known as Mansoor Al Ansari), Maulana Aziz Gul, Maulana Murtaza Hasan Chandpuri, Maulana Mohammad Sahaul Bhagalpuri, Haji Khan Mohammad, Maulana Matlubur Rahman Deobandi, Haji Mehboob Khan Saharanpuri, Haji Abdul Karim Saronji and Maulana Wahid Ahmad Madani.

30. SHAIKHUL HIND APPOINTS SUCCESSOR

Maulana Mahmood Hasan appointed Maulana Abdul Rahim Raepuri as his successor to represent and carry forward the movement and its activities in his absence. He also instructed the volunteers to obey his command in all the important matters. Shaikhul Hind appointed Maulana Ahmadullah Panipati to look after all the minor issues.

31. ARREST WARRANT: A BRITISH DRAMA

The warrant for the arrest of Shaikhul Hind may have reached Deoband before he left for Bombay. However, the British authorities could not arrest him as a large number of influential followers surrounded him all the time. The British authorities may have felt discouraged, thinking that the situation could go out of control if they arrested him there. And the same situation prevailed at all railway stations where he broke his journey. When the telegraphic message of the U.P. government reached Bombay, Shaikhul Hind had already boarded the ship for Hijaz.

The Governor of U.P. then sent a telegraphic message to the Governor of Aden to disembark Shaikhul Hind from the ship. The British official who was appointed to send the

telegraphic arrest warrants was a close associate of Dr. Mukhtar Ahmad Ansari. He delayed the telegraphic warrant of arrest and when the message reached Aden, the ship carrying Shaikhul Hind had already left the harbour. Thereafter, the captain of the ship was contacted by the British government and asked to arrest Maulana Mahmood Hasan and not to allow him to disembark from the ship in any circumstance. However, the rule of the Hijaz government then was that, all pilgrims had to disembark at the Island of Saad, from where they would be taken to Mecca. When the telegraphic message reached the captain, Shaikhul Hind had already disembarked with other pilgrims at the Saad Island. The arrest warrant and the British government's bid to arrest him kept following him while Shaikhul Hind went ahead with his journey in the shadows of Allah's protection. He ultimately reached Mecca.

32. FALSE RUMOUR

While embarking on his journey at Bombay port, Shaikhul Hind was informed by his lieutenants about the presence of about eight to ten agents of secret police around him. The names of certain agents were given to him and he was advised to refrain from interacting with these people. The same information had perhaps reached the Turkish police as well. As soon as they disembarked at the Island of Saad, the Turkish police took these secret police agents into custody. They were allowed to perform Hajj only in police custody. These agents of the British secret police were then told by the Turkish police officers that they could go to Madina for Zeyarat only if they bore the travelling costs of the police personnel deployed to protect them. As the agents expressed their inability to pay, they were sent back to India from Mecca.

33. SHAIKHUL HIND MEETS THE GOVERNOR OF HIJAZ

Soon after Maulana Mahmood Hasan arrived in Mecca, he

began his activities against the British government. Shaikhul Hind was not acquainted with the Governor of Hijaz. He sought the help of a senior and highly respected Indian trader, Haji Abdul Jabbar. Haji Abdul Jabbar was not only known among the government circles of Hijaz, but was also a known and respected figure among the residents of Hijaz. Haji Jabbar originally belonged to Delhi and was from the family of a famous trader, Haji Ali Jaan. Haji Ali Jaan's family was very close to Syed Ahmad Shaheed and thereafter an associate of Mujahideen of Sethyana. These were certain facts for which Shaikhul Hind chose to rely on Haji Abdul Jabbar. His choice proved correct. Haji Abdul Jabbar fixed the date of Shaikhul Hind's meeting with the Governor and sent his close associate to accompany him. The fellow accompanying Shaikhul Hind was a young Indian, an expert in Arabic and Turkish languages. Though an expert interpreter, he was basically a businessman dealing in rosary and beads. The Governor also knew the young gentleman. Shaikhul Hind discussed the whole political situation with the Governor and told him the purpose behind his Hijaz visit.

The Governor of Hijaz raptly heard Shaikhul Hind and also sought from him certain clarifications. He called Shaikhul Hind the next day for his reaction to the request Shaikhul Hind had made. The Governor contacted some respected and reliable businessmen from India and inquired from them about Shaikhul Hind. When the Governor was told about Shaikhul Hind's standing among Indian Ulama, his scholarship, his deep feelings and socio-political achievements, he himself opened up and discussed the whole matter from various angles. The Governor was so impressed by the dynamic personality of Shaikhul Hind that he gave in writing whatever documents Shaikhul Hind sought for achieving his goal in the struggle against the British tyranny. The foremost among these documents was the Governor's appeal to the Indian Muslims. In his appeal, the Governor of Mecca praised Shaikhul Hind for launching the struggle against the colonial British rule and also exhorted Indian Muslims to extend their full support. He also assured the

Muslims of India of material support to this movement from Turkey. The document written by the Governor of Mecca is known in history as *Ghalib Namah*.

Another document was addressed to the Governor of Madina, Bashri Pasha, requesting him to make arrangements for Shaikhul Hind's visit to Turkey and his meeting with Anwar Pasha. Yet another document was addressed to the Khalifa, Anwar Pasha, introducing Shaikhul Hind as a great Islamic scholar and requesting that Shaikhul Hind's wishes and demands be fulfilled.

The need for Shaikhul Hind's visit to Istanbul did not arise. When Maulana Mahmood Hasan reached Madina after performing Hajj on 6th of Muharramul Haram 1334 A.H., Anwar Pasha and Jamal Pasha also had reached Madina on their official visit. Shaikhul Hind met both leaders in Madina. Anwar Pasha too wrote a letter of appeal for the Indian Muslims, appreciating their constant struggle against the British tyranny. The wordings of the letter were somewhat similar to the *Ghalib Nama*, assuring the material support of the Turkish government to the Indian Muslims in their struggle against the British government. The letter exhorted all citizens and employees of the Ottoman Empire to have full confidence and trust in Shaikhul Hind and provide men and material support to his movement. Copies of these letters were made, smuggled to India in the face of all challenges posed by the British intelligence services and later distributed in the whole of Yaghestan.

34. SHAIKHUL HIND COULDN'T REACH YAGHESTAN

Maulana Hussain Ahmad Madani says that after meeting Anwar Pasha and Jamal Pasha and acquiring letters of endorsement from them, Maulana Mahmood Hasan expressed his desire that the Turkish government facilitate his visit to Yaghestan via Iran. Jamal Pasha expressed his inability because Russians had cut off the route from Iran leading to Yaghestan, and the British had cut off the other route from Iraq. Since Russian forces had entered Iran and were fighting near

Sultanabad and the British forces had entered Iraq and were fighting near Kuwaitul Ammarah, all road links from the capital of Ottoman Empire to Yaghestan were disrupted. Jamal Pasha impressed upon Shaikhul Hind that he would have to visit Yaghestan through India, if he wished to reach there.

Shaikhul Hind Maulana Mahmood Hasan expressed his strong feeling that somewhere on his way to Yaghestan the British government would arrest him. Upon hearing his apprehension, Jamal Pasha advised Shaikhul Hind to establish a centre in Hijaz and operate from there.

Maulana Hussain Ahmad Madani says that had Shaikhul Hind Maulana Mahmood Hasan managed to reach Yaghestan cell of Mujahideen, he would have saved the movement from its destruction even in the face of defeat by the British forces. He, however, could not reach there. Perhaps God, says Maulana Madani, had willed this way!

35. SHAIKHUL HIND'S VISIT TO TAIF

The letters containing the edicts of Anwer Pasha and Jamal Pasha had reached India. Copies of these letters had been made and the originals had been sent to Afghanistan and Yaghestan. Shaikhul Hind was not able to reach Yaghestan. Anwer Pasha and Jamal Pasha had suggested to Shaikhul Hind that he establish his revolutionary cell in Hijaz and operate from there. Before starting his activities from Hijaz, Shaikhul Hind had sought certain suggestions from the Governor of Hijaz, Ghalib Pasha. During the summer season, the Governor's headquarters were shifted from Mecca to Taif. Maulana Mahmood Hasan decided to meet the Governor and for this purpose he along with his associates left Madina on April 17, 1916.

However, by the time Shaikhul Hind Maulana Mahmood Hasan reached Mecca, Governor Ghalib Pasha had already left for Taif. Maulana stayed in Mecca for a few days and left for Taif on May 4, 1916. After meeting Governor Ghalib Pasha, he wished to proceed to Istanbul. However, the camel keeper had gone on a week's leave. He did not return even

after a week, and Maulana found no alternative that could take him to Istanbul.

Maulana Hussain Ahmad Madani writes in his travelogue:

We could not understand why Shaikhul Hind was so insistent on leaving Taif. However, it became clear to us only after enemy forces surrounded Taif. It seems that Shaikhul Hind had an intuition of the impending danger that eluded our vision. Since he had great fortitude and forbearance and also stood firm in his belief of destiny, he stopped asking for *sawari* (means of transportation) after inquiring about it twice or thrice.

36. HOW ARABS WERE INSTIGATED TO REVOLT

In spite of all propaganda of Colonel T.E. Lawrence, including his enchanting and emotional speeches in Arabic and secret agreement between Sharif Hussain and Sir Henry MacMahon, ordinary residents of Hijaz were not interested in revolting against the Turks. To achieve this goal, the British government resorted to a very inhuman and barbaric tactic. Shaikhul Islam Maulana Hussain Ahmad Madani has described it in the following words:

"Food supplies to Hijaz were cut off. The last consignment of food shipment to Hijaz reached in the month of *Safar* 1334 Hijri. Since the food supplies were completely cut off, prices soared and people began to starve. Due to the protest of Indian Muslims, Fairuzi Aganboat sailed from Calcutta with a few thousand sacks of rice in the month of Jamadi Al-Saani 1334 Hijri. That too was forcefully offloaded at the port of Aden. It was allowed to reach Jeddah only after the political influence of the Ottoman Empire completely diminished from Hijaz.

The British war ships began arresting sailors, confiscating foodstuffs and destroying all merchant ships that passed through the Red Sea, carrying foodgrains to Jeddah port. Many merchant ships of Arabs were destroyed in the process. Since the survival of inhabitants depended on imported foodgrains, people panicked once foodstuffs stopped reaching there.

For more than two years, the British Army besieged the holy city of Madina. Railway tracks were dynamited and all transportation routes were blocked. Due to non-availability of any sort of foodstuff, thousands of people starved to death. Things reached such a pathetic and unspeakable state that it would suffice to say that those alive were forced to survive on the flesh of the dead men.

37. REBEL ATTACK ON TAIF

It was early morning of 11th of Sha'baan 1334 when the forces of Sharif Shah Hussain, under the command of Abdullah Baig, attacked Taif. Since unruly Bedouin and tribesmen dominated the forces of Sharif Hussain, a small contingent of the Turkish Army overpowered and defeated them. The same sort of revolt had occurred in Mecca, Jeddah, Yanbu and Madina two days earlier because Sharif Hussain had planned to incite revolt everywhere simultaneously.

The revolt had disrupted the communications completely. Supplies of foodgrains, vegetable, fruits and all such eatables had completely stopped. Only bullets rained day and night. Small contingents of the Turkish army went on destroying the hoards of Sharif Hussain's British-aided armed-to-the-teeth attackers. The battle went on till the second week of the holy month of Ramazan. However, when Jeddah fell to the British Army and the Egyptian contingent of the British forces conquered the fort of Mecca, they triumphantly marched toward Taif. They surrounded Taif, placed cannons around and began heavy bombardment of the city. The whole month of Ramazan passed in fear and restlessness. Masjid Ibn Abbas (RA) is the biggest Masjid of Taif. Taraweeh prayer was offered there with small Surah of the holy Qur'an such as 'Alam Tara' and that too was sometimes not completed due to the rain of the bullets. Even on the day of Eid, the British and Shah Hussain's forces rained bullets and did not give any respite to the people. Stocks of food depleted, and people began suffering from hunger. The suffering people urged the

Turkish army to allow them to leave the city, and they were given the permission.

On the 6th of Shawwal 1334 A.H. Shaikhul Hind Maulana Mahmood Hasan along with his three companions left Taif and reached the holy city of Mecca on 10th. His plan was to reach Istanbul at any cost. And for this purpose, he left for Jeddah. However, the fate did not favour him.

Since Maulana Khalil Ahmad had left for India due to the disturbances in Hijaz and was still waiting for a ship at Jeddah, Shaikhul Hind was also eager to meet him. He waited in Jeddah for about a fortnight and then left for Mecca.

The same year a CID inspector by the name of Bahauddin was sent to Mecca to keep an eye on the activities of Shaikhul Hind.

38. FATWA OF KUFR AGAINST THE OTTOMAN RULERS

Muslims in India expressed strong opposition to and resentment against the rebellious act of Sharif Hussain of Mecca. The British government in India somehow wanted to pacify the anger of the Indian Muslims. For this purpose, it secretly sent Khan Bahadur Mubarak Ali Aurangabadi to Mecca to bring a *fatwa* (edict) of Kufr against the Ottoman rulers. With the connivance of the so-called Ulama on the payroll of Sharif-e-Mecca, Mubarak Ali succeeded in getting a *fatwa* of Kufr against the Ottoman rulers. These were the same Ulama who had supported the rebellious act of Shah Hussain, refused to follow the Sultans of Othmanid Khilafat and had pronounced the Turkish rulers as infidels. Many Sharifi official Ulema had also endorsed the *fatwa* by appending their signatures to it. A good number of Ulama were confused and afraid. However, when the same *fatwa* was put before Shaikhul Hind, he refused to endorse it.

The bold step of Shaikhul Hind boosted the sagging morale of many Ulama. Those who were confused and afraid till then, also refused to endorse or put their signature on the *fatwa*.³⁶

36. For details refer *Naqsh-e-Hayat*, Vol. 2, pp. 231-232.

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39. SHAIKHUL HIND'S ARREST

One of the reasons behind the British government seeking endorsement of *fatwa* by Shaikhul Hind was to calm down the hurt sentiments of the Indian Muslims. However, the hidden agenda behind it was to seek extradition of Shaikhul Hind Maulana Mahmood Hasan from the Sharif-e-Mecca in case he refused to endorse it. And the British colonial government in India succeeded in its plan. Sharif Hussain of Mecca, his Shaikhul Islam and the government nominated Ulama were angry to know that Shaikhul Hind called them rebels and *Kharjites*.

Having refused to endorse the *fatwa*, Maulana Mahmood Hasan was sure that either Sharif Hussain himself would arrest him on fabricated charges or hand him over to the British government. Knowing well the British move, Maulana himself was planning to leave the territorial boundary where Sharif's writ ran. He, however, could not leave due to the lack of transportation. The British government wanted Shaikhul Hind to be handed over to them and Sharif Hussain of Mecca issued the warrants for his arrest.

Shaikhul Hind's trusted disciple, Maulana Hussain Ahmad Madani, offered his apology on his teacher's behalf before Shaikhul Islam of Hijaz and wanted that his teacher Maulana Mahmood Hasan be spared from arrest and harassment. His request, however, fell on deaf ears.

The companions of Shaikhul Hind Maulana Mahmood Hasan now wanted him and his associate Maulana Wahid Ahmad to go underground. But they could not succeed in their plan.

40. ARREST OF MAULANA HUSSAIN AHMAD MADANI

Maulana Hussain Ahmad Madani was the first to be summoned to the police station. He was arrested for condemning the British action in Hijaz.

41. SHARIF HUSSAIN OF MECCA PREFERS BRITISH FRIENDSHIP TO SHAIKHUL HIND

The rumour of Shaikhul Hind's arrest warrants spread like wild fire in the streets of Hijaz. On receiving the news, influential Indian traders living in Hijaz approached Sharif Hussain and appealed to him for his forgiveness. The stark reply of Sharif-e-Mecca to their appeal was:

"Our friendship with the British government is new. We need to preserve and strengthen this friendship. We will not do anything that would harm it."

42. PRODUCE MAULANA MAHMOOD HASAN OR FACE BULLETS

Maulana Hussain Ahmad Madani was arrested on 22nd of *Safar* 1335 A.H. Maulana Mahmood Hasan and Maulana Wahid Ahmad were persuaded to go underground by their colleagues. Maulana Aziz Gul and Maulana Hakim Nusrat Hussain were apprehended and placed before the British officials. They were asked to disclose the whereabouts of Maulana Mahmood Hasan but they expressed their ignorance about it. For their defiance, they were arrested and put behind bars. Then, the police launched a massive search operation to nab Maulana Mahmood Hasan. But all efforts to locate Shaikhul Hind proved futile.

43. SHARIF HUSSAIN ORDERS FLOGGING

After *Maghrib* prayer, the Sharif Hussain of Mecca ordered the police that if Maulana Mahmood Hasan did not surrender himself by the time of *Isha*, his two associates, namely Maulana Aziz Gul and Maulana Hakim Nusrat Hussain, should be shot dead. And that the licence of Maulana Mahmood Hasan's sponsor should be confiscated and he should be given a hundred lashes as punishment.

When Maulana Mahmood Hasan was informed about the announcement and the impending punishment, he said:

"I shall never allow that my colleagues should suffer due to me."

Maulana Mahmood Hasan came out before Isha to present himself before the authorities. His colleagues requested him to wear *Ihram* so that they could argue Shaikhul Hind had gone out of the city to wear *Ihram*. He did as advised by his colleagues. Soon Shaikhul Hind was arrested. Later, he was sent to Jeddah in the caravan of sixty camels, protected by armed guards. While meeting his associates, Shaikhul Hind would to say:

"Alhamdolillah! I am put in trouble for no sin of mine."

Since Maulana Hussain Ahmad Madani was behind bars, he did not know what was happening out there. He was informed about the Shaikhul Hind's arrest when his colleagues visited him the second day. They also informed Maulana that they tried their level best for his release, but Sharif-e-Mecca was very angry with him and that he would have to spend at least about ten days in prison.

Maulana Hussain Ahmad Madani told them that he had come to Madina for the sake of Shaikhul Hind. If Maulana Mahmood Hasan was sent to a place other than India, it was necessary that he be going along with him. He asked his colleagues to try their level best that he too was kept along with Maulana Mahmood Hasan. This should not be difficult, his associates assured him. They said they would meet Shaikhul Islam and tell him that "harmful germs should not be retained to spread tentacles" and that Maulana Hussain Ahmad Madani should also be sent along with Maulana Mahmood Hasan. That very day after *Zohr* prayer they came to know that an order was issued to send Maulana Hussain Ahmad Madani also to Jeddah. He was sent to Jeddah the next day, riding on a mule.

44. DEPARTURE FROM JEDDAH

Shaikhul Hind and Maulana Hussain Ahmad Madani had to wait for one month in Jeddah because the British appointee

Colonel Wilson, had gone out of the city. When he returned, an order was issued to send Shaikhul Hind and Maulana Madani to Egypt.

Accordingly, on January 12, 1917, Maulana Mahmood Hasan and Hussain Ahmad Madani were sent to Egypt aboard a ship named 'Qudhaivi Aganboat'. The ship landed at Suez on January 16. They were later sent to Cairo under the armed escort of one and a half dozen 'White' police personnel who took them to 'Khaira', situated at the opposite end of the Suez Canal. It was a sort of political concentration camp where more than two hundred political prisoners from various countries were kept. Interestingly, most of them were Muslims.

The very next day Shaikhul Hind and colleagues were taken to the city where a War Office and war centres were located. They were asked to sit on chairs in separate rooms where three British officers were present. These officers understood and spoke fluent Urdu.

They had before them a file carrying certain papers related to Shaikhul Hind and others, sent to them by the British government in India. The file carrying notes on Shaikhul Hind was very thick. Shaikhul Hind wanted to relieve himself, was worried about his associates and was disgusted at the sight of the British all the time. All this made him feel uncomfortable. It was in this state of mind that Shaikhul Hind faced the questioning by the British officers. They were surprised to see an Indian prisoner answering their questions fearlessly and disdainfully. When Hakeem Nusrat Hussain was informed of Shaikhul Hind's attitude, he said that perhaps he had never faced the British officers in his life.

I hereby present these questions and answers mentioned by Shaikhul Hind in his travelogue *Aseer-e-Malta* (The Prisoner of Malta), which have become history in itself.

- | | |
|-----------|---|
| Question: | Why did Sharif Mecca arrest you? |
| Answer: | Because I refused to sign and endorse his <i>fatwa</i> (edict). |
| Question: | Why didn't you endorse it? |
| Answer: | Because it was against <i>Sharia</i> . |

Question: Was the Fatwa of Abdul Haque Haqqani placed before you in India?

Answer: Yes.

Question: What did you do with the *fatwa* copy?

Answer: I threw it.

Question: Why?

Answer: Because it was against *Sharia*.

Question: Do you know Maulvi Obaidullah?

Answer: Yes, I know him.

Question: From where?

Answer: He was my student at Darul Uloom Deoband.

Question: Where is he nowadays?

Answer: I have no idea. It is more than one and half years that I have lived in Hijaz.

Question: What is truth behind '*Reshmi Letter* (conspiracy)?

Answer: I have no knowledge. Nor I have seen it.

Question: He (Maulvi Obaidullah) writes that you are involved in conspiracy against the British government. That you are the military commander of the movement?

Answer: If he so writes, he himself would be responsible for this writing. Me, a military commander? Look at my physique and my age. I have been a teacher for all my life. What do I know about tactics of war to become the military commander?

Question: Why did Maulvi Obaidullah establish Jamiat Ansar at Deoband?

Answer: For the benefit of the Madrasa.

Question: Why was he relieved then?

Answer: Because of the differences.

Question: Didn't he want Jamiat Al Ansar to serve his political purpose?

Answer: No.

Question: What is the truth behind *Ghalib Nama*?

Answer: What *Ghalib Nama* you are talking about?

Question: The Governor of Hijaz Ghalib Pasha's letter that Mohammad Mian had taken to India from Hijaz and that you had acquired from Ghalib Pasha?

Answer: I know Mohammad Mian because he had been a fellow traveller on my journey to Hijaz. We parted in Madina. After he left me, he had stayed for a month in Jeddah and Madina. Where is the letter of Ghalib Pasha that you are associating with me?

The Officer: With Maulvi Mohammad Mian.

Shaikhul Hind: Where is Maulvi Mohammad Mian?

The Officer: He has fled to Afghanistan.

Shaikhul Hind: Then how do you know about the letter?

The Officer: Some people have informed us.

Shaikhul Hind: I am an ordinary man and Ghalib Pasha is the Governor of Hijaz. You better tell me how an ordinary man like me can approach him? Moreover, neither do I know the Turkish language nor I have any contact with any Turkish official. I reached Hijaz only a few days before Hajj and got engaged in performing its tenets. Neither could he have entertained me before Hajj, nor after Hajj. The whole thing is illogical, a canard spread by someone without knowing any truth.

Question: Did you meet Anwar Pasha and Jamal Pasha?

Answer: Yes, of course!

Question: What for?

Answer: He visited Madina one morning where in early hour he addressed Ulama who had gathered there. The Mufti of Madina and Maulvi Hussain Ahmad took me to this gathering where at the end of this public meeting, I shook hands with them.

Question: Did you address this gathering?

Answer: No.

Question: Did Maulana Khalil Ahmad give any speech?

Answer: No.

Question: Did Maulana Hussain Ahmad speak?

Answer: Yes.

Question: Did Anwar Pasha hand over you something?

Answer: A gentleman from Anwar Pasha visited the house of Maulvi Hussain Ahmad and handed over five pounds to each of us.

Question: What did you do with the money?

Answer: Gave it to Maulvi Hussain Ahmad.

Question: The paper we have here says that you are trying to unite the Sultan of Turkey with Iran and Afghanistan in order to make a united attack on the Indian government to overthrow the British rule in India and establish an Islamic government?

Answer: I am really surprised at your naivete. You have been ruling the country for a long period now. Do you think that the plea of an ordinary person like me can reach the ears of kings? Do you think a person like me can remove the animosity of years between them? Supposing this is achieved, do they have enough soldiers that they would spare them to go to India and fight war? And even if they spare and make contingents of soldiers to reach India, do they have strength to challenge the British might?

The questioner: What you say is correct, but the paper we have says something else.

Question: What is your opinion concerning Shaikhul Hind?

Answer: He is a rebel.

Question: Do you know Hafiz Ahmad?

Answer: Very well! He is the son of my teacher and a good friend of mine. I have lived with him for most of my life.

Many similar questions were put to him and they were answered accordingly. Thereafter, Shaikhul Hind was separated from his colleagues and put in a narrow and dark prison cell where the source of light was a small ventilator in the wall touching the roof. The door of the prison was made of wood that had no hole. There was no proper lavatory. A bucket of water was kept for the call of nature and a pitcher with drinking water.

Maulana Hussain Ahmad Madani was brought for interrogation the next day and it continued for two more days. Thereafter, Maulana Aziz Gul, Maulana Hakeem Nusrat Hussain and Maulana Waheed Ahmad were brought and their statements were recorded.

After interrogation was over, all of them were placed in the dark cells. They were taken out for a walk in the veranda for an hour, but always one man at a time. For a week they did not know their colleagues' whereabouts. Later on, they were taken for a walk simultaneously and this made them to converse with each other. They were convinced that they would be hanged in the coming days.

Due to the lack of any solid proof, however, their life was spared. On February 15, 1917, they were sent to Malta that was the centre for political prisoners. The prison of Malta was considered to be a virtual concentration camp where ranking army officers or hardcore and dangerous political prisoners refusing to divulge the secrets were kept. When the Muslim prisoners reached Malta on February 21, 1917, they were specially disembarked in the evening hour so that the Christian populace of the Malta City could see them and become happy.

45. SHAIKHUL HIND PROVIDED SPECIAL FACILITIES

It was either in the month of September or October 1917 that one day Shaikhul Hind was called to the prison office. The commandant told him that he had received special instruction that Shaikhul Hind be treated well. "Thus, now onwards, you would be provided those facilities that are given to a Captain

of the Army. Further, if you have any complaints, you should bring these to my notice and inform me."

46. SHAIKHUL HIND RELEASED FROM THE PRISON

On Friday 23rd of Jamadi-u-thani 1338 Hijri, corresponding to March 12, 1920, Shaikhul Hind Maulana Mahmood Hasan and his companions were taken out from the prison at Malta and escorted to India. On his way back to India, he was kept for eighteen days in 'Saidi Bashar' and quarter to two months in 'Suez' under complete government surveillance and escort. Only when he reached Bombay on 20th of Ramazanul Mubarak 1338 H, corresponding to June 8, 1920, he came to know that he was set free.

Shaikhul Hind was still aboard the ship when the official Maulvi, 'Maulvi Rahim Bakhsh', came to meet him, in his own way argued in favour of the British government, and in all humility asked Maulana to keep aloof from the Indian politics. He also advised Shaikhul Hind to take rest in his old age and spend the rest of his life in remembrance of Allah. The Maulvi also said that, after he disembarked from the ship, he should go straight to Darul Uloom and should not engage himself in political struggle alongside the protagonists of Khilafat movement. The saying goes, however:

"This intoxication (of liberation of motherland) is not such that the sour taste of prison can take away."

The political struggle, in fact, infused new life into his vein. Even on his death-bed, Shaikhul Hind used to say that after his recovery from the illness he would take an all-India tour for the cause of liberation.

47. NON-VIOLENCE INSTEAD OF VIOLENCE

The successor of Shaikhul Hind, Maulana Hussain Ahmad Madani, writes:

"After bearing hardships of the prison and exile when Hazrat

Shaikhul Hind *Rahmatullah Alaih* returned to India, we found no change in his spirit to fight the colonial regime and his hatred against the British. The imposition of martial law in the country, the implementation of the Rowlatt Act and the Jalianawala Bagh massacre within the country, and the act of dismemberment of the Ottoman Empire, and the inhuman behaviour with the Turks outside India upset him. The moment he set his foot in Bombay, he met Maulana Shaukat Ali and other members of the Khilafat Committee. Maulana Abdul Bari from Firangi Mahal, Lucknow, and Mahatma Gandhi from Ahmedabad came to receive Shaikhul Hind Maulana Mahmood Hasan in Bombay. Having talked to them and other leaders of the Khilafat Committee in open and seclusion, Shaikhul Hind too approved the launching of 'Non-Violence Movement' to liberate India. He endorsed the decisions of the Khilafat Committee and the Indian National Congress deliberations put before him."³⁷

48. SHAIKHUL HIND'S FATWA CONCERNING NON-COOPERATION MOVEMENT

The issue of Non-Cooperation with the British government was deliberated and discussed all over India. Members of the Khilafat Committee recognized the need of the hour and placed certain questions before Shaikhul Hind, seeking his decree. Shaikhul Hind was not in habit of issuing *fatwa*. However, the questions seeking his religious opinion were to his liking. He prepared the answers to these questions himself. The following *fatwa* was later endorsed by almost five hundred Ulama and published along with their signatures.

"In the name of Allah, the most Merciful and the most Beneficent. We praise Him and we seek His blessings on our beloved Prophet (SAW).

Says the Almighty Allah:

"And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast."

(*Surah Anfa'l*, Verse: 46)

37. *Naqsh-e-Hayat*, Vol. 2, p. 247.

"And help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment."

(*Surah Al Maida, Verse: 2*)

"He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk."

(*Surah Al Maida, Verse: 51*)

(Develop river like generosity, Sun like bounty and Earth like hospitality.) As a great Urdu poet puts it:

Gir Parhe Hai A'ag Mein Parwana S'a Karam Zaeef,

A'admi Se Kiya na ho, Lekin Mohabbat ho to !

(If a tiny insect can fall in fire to win over her love,

Why can't a man achieve what he desires, but love is needed!)

"Having said this, let us ponder upon the current situation where hell has been let loose on Muslims in the East as well as in the West. There is fear that the ship of Khilafat may crash after hitting the tidal waves of the sea. It's the time when Muslims' hearts are shaking from the events that harangue their death; and to tell the truth without concealing it, every Asian and every Indian is looking at the future with a gloomy eye. A great majority of Muslim Ulama as well as Hindu political leaders are struggling to protect their rights from being trampled upon. No doubt, the success and reward are in the hand of God. However, it would be a criminal act on our part if we do not struggle and fulfil the religious, communal and national duties assigned to us. I am not a politician. As my long innings in this life would reveal, religion is the base of my outlook. It was because of this outlook that I was taken to Malta and have now been brought back to India. And because of this outlook, I am unable to separate myself from a movement whose purpose is to serve the cause of Islam or, a movement that has been launched in self defense and in reply to a ploy of the enemies of Islam.

"After my return from Malta, I was informed that those who could ponder upon and lead the Indian society have

chosen to fulfil their duty in order to protect peoples' right and honour. Muslims too should ponder upon this, keeping in view the pros and cons and their strength and support. Without caring for the danger that it might entail, Muslims should weigh this movement in the light of the teachings of the Glorious Qur'an and the Prophet's (SAW) actions at such occasions and try to make it succeed. There cannot be any other religious position but that Muslims should stop friendship and cooperation with the enemies of Islam, both ideologically and in all practicality. The situation demands that a conscientious and a true Muslim should take upon himself as religious duty to:

Return all government's titles and citations of honour.

Refuse to participate in new Councils.

Use only home-grown and home-made products.

Boycott government schools and colleges and do not get your children admitted there.

Besides, people should also follow and act upon proposals and suggestions that are publicised from time to time provided that:

The call is in accordance with Shariath and its implementation too will not in any way violate the spirit of Islam.

That the opted path of action is moderate, free from errors and that the same will not degenerate into violence and lawlessness later on.

That the action should follow the teachings of Hazrat Uthman (RA) that says:

"Participate in the good works of people till the work continues to be good and when they do bad things, refrain from participating in it".

And Allah is the One Who puts something in the heart of a man and helps him!

Sd/-

(Mahmood Hasan Deobandi)

3rd Zi Qada, 1338 Hijri

49. THE PUBLIC MEETING IN HONOUR OF SHAIKHUL HIND

On behalf of the Muslims of Bombay, a public meeting was held at Kohtari Masjid to felicitate the home-coming of Maulana Mahmood Hasan. A citation was presented to him on behalf of the citizens of Bombay and the Khilafat Committee.

50. PEOPLE WHO CAME TO RECEIVE SHAIKHUL HIND

The list of persons who came from various parts of India to receive Shaikhul Hind at Bombay is very long. However, important among them were Maulana Hafiz Mohammad Ahmad, Rector of Darul Uloom Deoband, Mahatma Gandhi, Maulana Abdul Bari of Firangi Mahal (Lucknow), Maulana Murtaza Hasan Chandpuri, Hakeem Hasan, the younger brother of Shaikhul Hind, Maulana Mohammad Haneef, son-in-law of Shaikhul Hind, Hakeem Abdur Razzaq Ghazipuri, Dr. Ansari, Nawwab Mohiuddin Khan Moradabadi, the Qazi of Bhopal, Mufti Kifayatullah, Rector of Madrasa Aminiyah (Delhi), Dr. Mukhtar Ahmad alias Dr. Ansari and Haji Ahmed Mirza, a photographer from Delhi.

51. SHAIKHUL HIND LEAVES FOR DELHI

After his two-day stay in Bombay, Shaikhul Hind Maulana Mahmood Hasan left for Delhi aboard an express train. He reached Delhi on June 15, 1920, and stayed at the residence of Dr. Ansari. After a few days' stay in Delhi, he left for Deoband.

52. CONFERMENT OF THE TITLE 'SHAIKHUL HIND'

The title Shaikhul Hind was conferred on Maulana Mahmood Hasan by prominent leaders of the Khilafat Committee. This title later became the integral part of his name.

53. SHAIKHUL HIND'S ARRIVAL PROVES AUSPICIOUS

Shaikhul Hind was not in the habit of delivering political speeches. His very presence and the purity of his heart towards his goal, however, enthused people and had electrifying effect on the movement. Before his arrival, Ulama were sermonizing people; influential political leaders were delivering lectures after lecture. People were mourning and lamenting the division of the Turkish Empire, the massacre at Jalianwala Bagh that had already taken place. Meetings and demonstrations were continually taking place. Muslims were restless and longing to see a comforter around. The arrival of Shaikhul Hind on the Indian political scene filled the vacuum and his presence gave comfort to the Muslims. They then began their march with an unusual speed. Every individual was in love with the movement against the occupying forces and was ready to sacrifice not only his wealth, but also his life.

A small group of people, however, was opposed to the Khilafat Movement. But the situation was such that when an influential leader of this group died in Delhi, no person was ready to participate in his funeral because of his opposition to the movement, even though he was earlier popular among Ulama and common Muslims. His family carried his body to the graveyard in a motorcar, and buried it there.

Shaikhul Hind was truly a Shaikhul Hind (spiritual guide of India). He had become an undisputed leader of India. And it was due to the blessings and presence of Shaikhul Hind that other members of his party were later recognized as leaders of India. Even Gandhiji used to say, "I am like an unpolished stone before the dynamic personality of Mohammad Ali Jauhar." Shaikhul Hind had such a charismatic personality that anyone who met him wished to meet again and again. It was the aura, benevolence of his spirituality that inspired villagers and residents of cities to offer regular prayers. The religious spirit among the people of district Saharanpur was such that during prayer it was difficult to find a place in mosques.

54. SAD MOMENT FOR MUSLIMS

Shaikhul Hind's arrival on the Indian political scene caused such a great fervour and hope among the Muslims that they thought their bad days was over. Alas! This did not happen. As the saying goes:

*"Who comes to one's aid when the adversity strikes,
Even his own shadow leaves when the darkness envelops."*

When Shaikhul Hind arrived in India, it was the beginning of an illness that later claimed his life. He was suffering from arthritis and also urinary problems. In addition to this, it was in his old age that Shaikhul Hind was imprisoned in Malta, which had an extremely cold climate. He had to get up for the night and early morning prayers; and he was not provided proper food during his imprisonment. Above all, the failure and defeat of the Ottoman Empire made him suffer psychologically and mentally. His ailment started at Malta and went on deteriorating during his three-month return journey and later during the hectic mental and physical engagements with the Khilafat Movement. Eventually, he was diagnosed to be suffering from tuberculosis. The courage and perseverance shown by this spiritual and political guide even in his illness remains a lesson in history for Muslims as well as for every human being. Though he was suffering from tuberculosis, which had reached the terminal stage, and he was unable to move on his feet or even sit, he went on leading the movement, presiding over the meetings and travelling all around. Praised be on Allah! Human knowledge fails to perceive how such an old man on his deathbed could muster so much unwavering and unflinching faith in his action.

55. ESTABLISHMENT OF A NATIONAL UNIVERSITY FOR MUSLIMS AND SHAIKHUL HIND'S ADDRESS

While Shaikhul Hind was severely ill, students of the Aligarh Muslim University boycotted the university management (for its pro-British stance) and decided to establish a National

University for Muslims. They organized a meeting and invited Shaikhul Hind to deliver the presidential address. Shaikhul Hind's condition had deteriorated so much that he often found it difficult even to turn sides on his bed. His doctor and friends tried to dissuade him from participating in the meeting, fearing that he might be arrested and that his arrest may prove fatal for him. Shaikhul Hind's curt answer was that if his participation in the meeting annoyed the British, he would certainly attend the meeting. Thus he was taken, lying in a palanquin, to Deoband railway station by students of Darul Uloom Deoband. The meeting at the Aligarh Muslim University was held on October 29, 1920. Shabbir Ahmed Uthmani read out Shaikhul Hind's presidential address at the meeting.

The following excerpts from that address remain engraved in the pages of history:

"At this old age, in a state of illness and in such a convalescent stage I have come here on your invitation with the hope to find a precious lost treasure. There are many people whose faces are aglow with marks of prayer and remembrance of Allah. But when they are asked to rise up and act in order to protect and save the deprived Ummah from the tightening clutches of Kufr, their hearts tremble and sink with fear. Whose fear? Not of Allah, but of a few despicable men and of their weapons of war and destruction...."

"Listen to me O' Children of this great nation! When I saw that my sympathizers, you soothers and comforters of my agony, the agony that has caused my bones to melt down to this state, are more in schools and colleges than in Madaris and Khanqah (religious schools and monasteries), I along with some sincere friends have stepped forward and come to you. Thus I have become instrumental in developing a link and relationship between the two great and historic educational institutions (Darul Uloom Deoband and Aligarh Muslim University) of India."

Those among you who are researchers must be aware of the truth that our elders, at any point of time in history, did not issue or promulgate the Fatwa (edict) of Kufr against learning any foreign language or against the learning of arts and sciences of other nations. Of course, they have said

that from the end results of the English and Western education it has often been witnessed that it had painted the youth's mind with the Christian colour. This type of education either inspired them to hurt the sentiments of Muslims by their nonsense talk and irreligious remarks or, as often witnessed, they have become the worshipers of power and acted like the stooges of the rulers. In such a case, it would be better for a Muslim to remain ignorant than to acquire education.

The truth is that the influential leaders of Ummah have recognized the importance of this fact today. Whereas the contemporary education is imparted with zeal in Muslim educational institutions, students of these educational institutions are left to remain ignorant about the cardinal principles of their own religion. If they forget the Islamic duties and ignore the people's feeling; if the feeling of love, affection and dignity for their own people and nation edges to the lowest ebb, we should understand that these educational institutions of Muslims have become the tools to weaken the Ummah. And this is why it has been felt that such a Muslim University should be established that would remain totally free from the government's aid and assistance as well as from all sorts of its influence. And the functioning style of this type of Muslim institutions should be based on Islamic characteristics and it should also represent the community feelings."

56. SHAIKHUL HIND PRESIDES OVER THE 2ND CONFERENCE OF JAMIAT ULAMA-I-HIND

The 2nd annual conference of the Jamiat Ulama-i-Hind was held in Delhi on October 19-21, 1920. The conference was important because of the timing and the goal that it had put before itself. Shaikhul Hind was drawing closer to his last days. Prominent leaders of the community wanted the Jamiat Ulama-i-Hind to secure the historic honour of Shaikhul Hind presiding over the conference. The purpose was to benefit from his long services to the community and the nation and also to seek his blessings and guidance on the cardinal

principles that would enable the Jamiat to fulfil the aspirations of the people, who had reposed their faith in it. Though Shaikhul Hind's presidential address was very brief, it touched upon the political needs of the time and was sufficient to guide the leaders. Shaikhul Hind gave the following guidelines to Ulama and Muslim leaders:

1. The greatest enemy of Islam is the British government. It is, therefore, incumbent upon every Muslim to stop all cooperation with them.
2. While striving to protect the interest of Ummah and the community, if our compatriots (belonging to other faiths) extend their help and support, we should accept their assistance and graciously thank them.
3. In order to liberate the country from the yoke of foreign occupation, coordination in action with the fellow countrymen (of other faiths) is permissible – provided it is not a hurdle to or in contravention of the principles and tenets of Islam.
4. If the use of guns, tanks and fighter planes is permissible for self-defense against the enemies (though these things were not used by our ancestors), the use of protest, demonstration and non-cooperation with the authority for the sake of communal amity and for pressing the acceptance of collective demands of people is permissible. This is because, against an enemy in whose hands are guns, tanks and fighter planes, these measures are the effective arsenal with which one can counter them.³⁸

Excerpts from the closing speech of Shaikhul Hind that was read at the 2nd conference of the Jamiat Ulama-i-Hind follow:

"There is no doubt that Allah Subhanahu Wa Ta'la has made our compatriots, who are in a great majority in the country (Hindus), our supporters. I give great importance to the unity

38. *Khutba-i- Sadarat*, published by 'Qasmi Publication', Deoband, p. 16.

and cordial relationship of the two communities. And considering the present critical time in which the freedom movement has entered, I greatly appreciate whatever efforts were made or are being made currently by the leaders of the two communities. It is because I know very well that if things go wrong, it would forever make the freedom movement a failure. Because of our own mistakes, the colonial government would go on strengthening its clutches around and if there still remains a shadow of Islamic power, it would be removed like a wrong word written on the black-board. It is, therefore, necessary that the two communities (Hindus and Muslims), rather the three (Sikhs) elements of our society, live in harmony. If there is harmony and peace among the three communities, there is no reason why a fourth colonial nation, however powerful and brutal it might be, can defeat their goal and their collective will. Yes, I have said this in my previous speeches and again repeat today that if you wish to see the harmony and cooperation between these segments of our society further strengthened, you will have to grasp fully some limitations. And the limitation is that there should not be any interference in the limitations set by Allah. That is, there should not be meddling even with the smallest religious aspect of any of the communities. And even in worldly affairs, no such step should be taken that might hurt the religious sentiments of a community. However, I say this with a heavy heart that the actions we take go against this goal. In order to prove the communal harmony in religious affairs, many people violate the sanctity of their religion itself. And, in governmental and economic affairs they are after harming one another.

I am not addressing the general public here. My address and request is to the influential leaders of the communities. They should not be swayed and misled by the presence of crowds raising of their hands at the meetings and passing of resolutions. Ordinary people gauge sentiments by such methods. Our influential leaders should gauge true feelings and should be aware of the persisting hatred in personal affairs and in the governmental affairs between the Hindus and the Muslims.

For example, if a Hindu does not drink water from the glass of a Muslim or a Muslim does not lend his shoulder to carry the dead body of a Hindu, it is not harmful for them. However,

Hindus and Muslims try to lower each other's prestige in the eyes of the British ruler and inflict harm upon each other, it is deathknell to the unity of the two communities.

I hope, you gentlemen will take practical steps on these suggestions of mine and won't ignore them as a passing reference."

While addressing and advising the Ulama and Indian Muslims, Shaikhul Hind said:

"You go on marching, without caring for or looking at left and right, on the straight path that you have chosen in the light of the glorious Qur'an and Hadith.

'Truly, this is my straight path. You follow this path and don't tread on others that they may mislead you.'

Those who are aloof from you, you should win them over in your fold with tact and good words. If there is a rift and possibility of a clash, the best and peaceful solution should be found to it."

Those who label the Jamiatul Ulama-i-Hind as a 'Hindu leaning' party, what can they say about Shaikhul Hind's approach?

57. JAMIA MILLIA ISLAMIA IS FOUNDED

At the height of the Khilafat agitation, Shaikhul Hind laid the foundation stone of the Jamia Millia Islamia in Delhi. The idea behind the establishment of this university was to impart contemporary education to Muslims in an independent and Islamic atmosphere without any aid, assistance and interference of the government. It was envisaged that the academic atmosphere of this educational institution would be based on Islamic characteristics and would fulfil the aspirations of the Indian nation.

58. SHAIKHUL HIND BIDS FAREWELL TO THE WORLD

Just a week after he returned from the Jamiatul Ulama-i-Hind's conference on (Tuesday) November 30, 1920, Shaikhul Hind

Maulana Mahmood Hasan bade farewell to this mundane world and left for his final abode. Upon the insistence of his relatives and friends, his body was brought to Deoband for burial. Funeral prayers were held at two places in Delhi, Meerut, Muzaffarnagar and Deoband. "Shaikhul Hind's death has broken our backbone," said Mohammad Ali Jauhar tearfully on hearing the sad news.

59. SHAIKHUL HIND'S VIRTUES

As a philosopher-poet has rightly said:

'Either king knows the value of pearl or knows the jeweller!'

The *Jauhari* who understood the qualities and virtues of Shaikhul Hind was his disciple and associate Maulana Hussain Ahmad Madani. He came into Shaikhul Hind's contact when he was still a child. Later on, he was enrolled among Shaikhul Hind's students and came to know him from close quarters. Then from Madina to Malta and from Malta to Deoband and within Deoband during his lifetime till Shaikhul Hind bade farewell to this mundane world, Maulana Madani observed closely every moment of Shaikhul Hind's life, and also the twists and turns that came into his life.

Writing about Shaikhul Hind, Maulana Hussain Ahmad Madani describes him as a spiritual entity as well as a great Islamic scholar. And one who would have these two qualities, says the *Jauhari* (Maulana Madani), his moral standing would undoubtedly be very high. Comprehensiveness of any entity demands that it carry greenery and fragrance within itself. It was the freshness of thoughts and ideas that did not allow autumn to touch Shaikhul Hind's life, rather kept it evergreen and fragrant as well.

Maulana Hussain Ahmad Madani writes:

"Whoever saw Shaikhul Hind and observed his moral standing from close quarters must have known that the Nature's generosity had bestowed upon him such a large heart that it would have taken the seven seas in its fold. He got benefited from *Bahr-e-Imdadi* (great Sufi saint Haji Imdadullah Muhajir Makki), but

didn't harangue it. He drank to the fullest of his capacity from the *Qasmi* (Maulana Abul Qasim Nanautavi) fountain of knowledge and digested it. He puffed in the mist unlimited from (Maulana Rasheed Ahmad Gangohi) cloud but never got inebriated. He never boasted of himself, never indulged in profane talk, never let steadfastness go out from the hand and never left the path of Shariah in his life. He never rested although he became thin due to the hard work. In a poet's words:

Having a cup of Shariah in one hand and the love for the Creator in the other,

The art of combining the two is but impossible task for an ordinary and worldly person.

The lingering fragrance of spiritualism always captivated his heart and mind, but never crossed the boundary of dignity. His deep involvement with the *Chishtia* and *Sabriya* Sufi order used to sizzle within him and light up his surroundings like a shining thunder and burning embers everything around, but like a burning candle he only shed the light and never sighed or complained of its heat. The mysteries of mysticism used to uncover their faces before him, but he never let the voices be heard by ordinary persons.

He did not exercise self-restraint only for spiritual attainment. Though an interpreter of Hadith, Fiqh, and an Islamic scholar par excellence, he did not count himself as one amongst the great scholars. From his appearance and demeanour one could quite see that here was a great scholar, a guide and unique personality of his own time. With simplicity and humility, he led his life; a rare person even among the pious people. That was the honour of this life. I have witnessed and heard Shaikhul Hind's companions and contemporaries say that in humility and simplicity he surpassed not only the contemporary Ulama but also his mentors. Nobody can refute that all his actions and deeds were for the sake of Allah and there was not even a shadow of selfishness in what he did. In the light of the saying of the Prophet (SAW) "*whosoever showed humility for the sake of Allah, Allah will exalt his status,*" it becomes apparent what a great status Shaikhul Hind had in the eyes of Allah.

There is no doubt that whatever Shaikhul Hind attained was due to the blessings of Maulana Nanautavi (RA) and Maulana Gongohi (RA). It was due to his own great efforts and the benevolence of Allah that he became an extraordinary scholar and a spiritual being.

Shaikhul Hind's large-heartedness, forbearance and resilience left his acquaintances astonished. The petty behaviour and ill treatment that can infuriate even the most tolerant of persons did not bring a frown to his forehead. Although he could never compromise with the violation of the Allah's Commandments being perpetrated before his eyes, he stood rock like, one who could never be shaken by the hardships in the fight against evils of the society.

Due to Shaikhul Hind's extraordinary quality of forbearance, the short-sighted people often called him a hypocrite. When they came to know the truth about Shaikhul Hind's character, they were dumb-struck and realized their mistake.

The nature had bestowed upon him the uniqueness of intelligence of mind and the sagacity of heart as well. Those who spent some time in his study circle and were aware of intellectual abilities of other Ulama, would know this Arabic couplet very aptly fits here:

There is nothing beyond the reach of Allah, If He wishes,
He could wrap the intelligence of the whole world in a single mind.

Whenever someone tried to show off his own knowledge and gave discourse in poetic and literary language in Shaikhul Hind's presence, only awe and surprise became his lot. Maulana recited so many Persian and Arabic poems that the person could not but be astonished. Besides, the Nature had bestowed upon him the aptness of temperament to differentiate between pure and impure, right and wrong. He composed poems of a high standard that were appreciated by scholars; even critics of poetry were astonished by their quality.

It was one among the several generousities of the Nature that Shaikhul Hind's heart was filled with Islamic compassion,

religious fervour and the community service. He could not have been satisfied merely as a Madrasa teacher or as a hermit sitting comfortably at the seat of a Sufi order (*Khanqah*). The manliness of a freedom fighter and the spirit of community service in him would have made him restless even there. His concern for the honour of the religion made his task easy. His compassion for the fellow human being would turn his enemies into friends while the incompetent amongst his own created chasm between Shaikh and his people. The compassion for his community and the nation never allowed him to think about his old age and life-threatening ailment. Once he chose the path of struggle, he had no other choice, and for that matter he never cared for wealth, his prestige, comfort, or near and dear ones.

Maulana Madani's writings do not give all details. Facts are there, but proofs for them have not furnished. Proofs for all the details would require hundreds of pages.

Yet another *Jauhari* who well realised the high quality and value of Shaikhul Hind was Maulana Syed Asghar Ali alias Hazrat Mian Saheb—a jurisprudent, an interpreter of the Prophet's sayings, a reliant to his Creator, a hermit with the sense of duty, a clean and pious man and a complete guide from whom students of Darul Uloom and other God-fearing people as well got benefited year after year. Though he kept himself aloof from politics, he went on testing and understanding Shaikhul Hind at all phases of his life. He authored the book titled: 'The Life of Shaikhul Hind' that was written just after his death. The book cited evidence of Shaikhul Hind's educational, spiritual and behavioural virtues.

As far as courage, optimism and other virtues were concerned, Shaikhul Hind was unique among his contemporaries. An ordinary teacher of a Madrasa is sitting on a tattered mat and teaching students, who are attired in equally tattered clothes. There is no pomp and show in what he does. He, however, keeps his eyes on the happenings in nook and corner of the world. His heart is full of concern for the have-not. His heart is full of blazing fire that wants to engulf and burn out each and every colonialist. He is empty-

handed, without any wherewithal virtually, no arms and ammunition to wage a war. Yet he is engaged in a fight against the armed forces of that great power called 'Great Britain' whose dominion the Sun never sets. His aim is to liberate his beloved country from the yoke of foreign rule. Nothing that is less than total freedom attracts him or is acceptable to him. The question of 'minority' and 'majority' does not arise before him. His politics is derived from the teachings of the glorious Qur'an:

"How may a little company hath overcome a mighty host by Allah's leave!"

The very situation in which he lives and is faced with proves that a handful of the British are actually ruling over the millions of Indians. And it is a story only of four centuries that small bands of Europeans march out of their hamlets and conquer and overpower Red Indians in America and our own people in India. These bands were neither God fearing, nor friends of humanity. Their sole aim was to make money. However, they had come to know the secrets by which a minority could overpower the majority, and they made it a habit to apply these wherever they went. And the secret of that success was selflessness—that is, willingness to sacrifice everything, even the life itself, for the attainment of the goal.

Shaikhul Hind was an Indian. To liberate India, his beloved country, and to make her march ahead on the road of progress was his duty. He knew and said those who come along and join hands would be discharging their duties; those who won't join in, could not escape the blame for not doing their duties. He, as an individual, was obliged to do his duty and it was this sense of duty that inspired him to take action. When he was released from the prison in Malta, reached India and saw the countrymen were engaged in freedom fight, he expressed his happiness and remarked:

"There is no doubt that Allah Subhanahu Wa Ta'la has made our compatriots (Hindus), who are in a great majority in the country, our supporters. I give great importance to the unity and cordial relationship of the two communities. And considering

the present critical time in which the freedom movement has entered, I greatly appreciate whatever efforts were made or are being made currently by the leaders of the two communities."

When the war between Turkey and Germany on one hand and the allied forces (France, Russia and Britain) on the other began, people were celebrating the news that the Turks and Germans were winning the war. Shaikhul Hind too became happy occasionally at such news. However, he expressed his apprehensions and fears and predicted right in the beginning of the war that America might side with the allied forces and change the course of war. And this was what happened. America at last jumped into the fray, sided with and supported the allied forces with all her military might and turned the German and Turkish victory into a great defeat.

During a few days of his stay in Mecca, on his way to Taif, Shaikhul Hind had noticed that something was amiss. When he reached Taif, he found his colleagues and associates satisfied that Sharif-e-Mecca was loyal to the Turks. There was no hint of any turmoil or coming events in Taif. However, Shaikhul Hind was not very satisfied with his stay in Taif and often insisted on leaving the city. And suddenly Sharif-e-Mecca revolted against the Turks. And on his instigation and under his pressure, Bedouins started attacking Taif. The city came under fire from all corners. Only then Shaikhul Hind's associates realised why had he been insisting on leaving the city. The coming reality was totally out of their vision and grasp. But it was not out of the grasp of Shaikhul Hind. It was this courage, this vision and his complete understanding of the political scenario that made him unique among other contemporary Muslim leaders. He was unique not only in his time, rather India remains bereft of a leader of his calibre even today. And it was for this reason that stalwarts like Hakeem Ajmal Khan, Dr. Mukhtar Ahmad Ansari, Maulana Abul Kalam Azad, Maulana Mohammad Ali Jauhar, Maulana Shaukat Ali, Maulana Hasrat Mohani and Maulana Obaidullah Sindhi took allegiance at his hand.

60. CONCLUSION

I conclude this chapter related to Shaikhul Hind and his *fatwa* that was probably his last edict. The edict was issued then in response to certain questions put to Shaikhul Hind. It is surprising, however, that the answers remain valid even in the present political scenario.

The political situation during those days had tremendously hurt the sentiments of Muslims. Their hurt feelings and emotions thus motivated them and increased their pace. However, as the scenario changed, the pace decreased. It would be correct to say that when the tornado and flood of political activities engulfed the entire country, like the crest of the waves Muslims remained their part and parcel. It would be wrong, however, to say that this was the first and last war of liberation that Muslims had fought.

The short-sighted few who wish to distort the historical facts and do not grant the Muslims their due credit argue that the Muslims' opposition to the British was the reflection of their anger at the crushing defeat of Turkey and the dismantling of the Khilafat, rather than the love for their country. They cite the *fatwa* of Shaikhul Hind as a proof of this. However, if they wish to tell the truth instead of hiding it, they would find the answers to their scepticism in the same *fatwa*. That is: Was the author of the *fatwa* a protégé and product of the revolutionary wind?

Interestingly, the *fatwa* of Shaikhul Hind carries the date 16th of Safar 1339 Hijri, corresponding to October 29, 1920. Now let us ask this pertinent question: Did Shaikhul Hind Maulana Mahmood Hasan step into the political field in the year 1920? Or did he come back to India in the year 1920 after serving five years of rigorous imprisonment in Malta for the sake of love of his nation? There cannot be any bigger travesty of the history of freedom struggle than to call Shaikhul Hind Maulana Mahmood Hasan and his colleagues 'froth' of Khilafat movement!

The C.I.D. of the British government levelled charges against Shaikhul Hind and his colleagues Abdullah Sindhi

Abul Kalam Azad, Maulana Mohammad Ali Jauhar, Maulana Shaukat Ali, Dr. Mukhtar Ahmad Ansari and Khan Abdul Ghaffar Khan, that they conspired and acted to overthrow the British rule in India. And that their organization had struck roots not only in India but had spread to other countries as well. The intelligence department charge-sheeted him for the conspiracy of 'Reshmi Rumaal' and kept him in the prison of Malta as a prisoner of war. If the Muslims' war of independence began and ended with the movement of Khilafat (as it was alleged), then what should we call the movements and struggle that took place before and after?

What could be a bigger tragedy than these so-called new investigators of history, who had merely heard the name of freedom struggle, passing judgments on the Muslims' deep feelings, love and respect for the nation? Note that Shaikhul Hind Maulana Mahmood Hasan, upon return to India after half a decade of exile and imprisonment in Malta, expressed his happiness at the participation of compatriots in the freedom struggle in these words:

"There is no doubt that Allah Subhanahu Wa Ta'la has made our compatriots (*Hindus*), who are in a great majority in the country, our supporters. I give great importance to the unity and cordial relationship of the two communities."

These words connote:

Seeking freedom of one's motherland is a sublime goal of any individual. This is the goal of every Indian Muslim.

The compatriots have become the supporters of Muslims in this goal. These words suggest that Muslims were struggling for the freedom since long. And the life of Shaikhul Hind was the best proof of that.

Those who know the art of distorting historical facts also know the art of obliterating them and have experimented by burying the facts of past history of this beloved country under the ocean. They have the pen in their hands once again, the typewriters on their tables and the press under their control. They can print and publish anything they like. They can even throttle the truth.

However, the fact remains that the Indian National Congress benefited from the electrifying movement of Khilafat. With the enthusiastic participation of Muslims, the Congress Party became effective and productive. It rose from the abyss of ignominy to reach the pinnacle of fame and thus became the most powerful political party of the country. Likewise, the Muslim leaders too used the Khilafat movement to electrify the freedom struggle and expedite the achievement of their goals. The *fatwa* was directed at achieving one such goal.

The fury of wind subsided and thus the current of water abated too. But those who had marched on the path of struggle to secure freedom had not changed their route. They continued to strive for their cherished goal. The purpose of reproducing the *fatwa* here, however, is only to get a glimpse at that period. It is a crime to obliterate history. Similarly, it is a crime to obscure the facts of the event. Have a look on the *fatwa*, the issuance of which was considered a rebellious act then, which is a historical memoir now.

61. FATWA OF SHAIKHUL HIND MAULANA MAHMOOD HASAN

Question: What do the Ulama and Mufti have to say on the following issues?

1. Due to extra expenditure, the managements of Madaris take grants from the British government. In view of their decision of non-cooperation with the British government, is it permissible or not to take such grants from the government?
2. Is the acceptance of government stipend, given to students and to those who hold titles in the British government, permissible?
3. Is it permissible for students to leave such Madaris without giving any information to their parents, or guardians, or in the face of their opposition to such acts?

4. We are duty bound to provide sustenance to our wives, children and aged parents. Is it necessary to leave this duty for the cause of establishing Khilafat?
5. There are Madaris that accept grants from the government, or from the head of the provincial governments, who are opposed to the cause of Khilafat and the non-cooperation movement. Is it permissible to teach, or study, or accept any sort of administrative or preaching job in such institutions?
6. Is it permissible to take money from the Khilafat fund for fulfilling bare personal necessities or for fulfilling requirements of those whose well-being is one's duty?
7. What sort of relationship one should maintain with those who are government servants or those who are employees of a Madrasa that gets grant from the government?
8. In relation to the establishment of Khilafat or non-cooperation movement against the British government, is it permissible to take help and cooperation (whether moral or material) from Hindus?
9. The money from the continual fund of the Aligarh School or its building that costs around forty hundred thousand rupees. The cost of library, books and peripheries would be thousands and thousand rupees. Is it or not the duty of the members of the Madrasa to use them properly and protect them from getting damaged?
10. Is it necessary for students engaged in acquiring contemporary English education to acquire religious education too so that when they complete their formal education, they could impart education to others? Or is it necessary for such students to strive and make Khilafat and non-cooperation movement successful? In short, is the attainment of religious education preferable or participation in the Khilafat movement and the non-cooperation movement?

62. ANSWER

In the name of Allah, the Beneficent, the Merciful

Praised be Allah and peace and blessings on the chosen one.

Heart is after all a heart and not a brick or a stone that cannot be overwhelmed by grief, We will cry a thousand times, why anyone shall disturb us?

Before answers of these questions are given, it is very important that every true Muslim should come out from the prevailing narrow thinking and think in terms of the great blessings of Allah that have been bestowed upon us as Muslims. If we look deeply at the present situation in the light of our past experiences, it would be clear that the greatest and most precious wealth of Muslims is their *Imaan* (faith). And to protect it with all their might is the first duty of every Muslim. With what a cunning trick, shamelessness and deceitful acts this wealth is stolen away from us!

The enemies of Islam have left no stone unturned to strike against and harm the honour and prestige of Islam. Iraq, Palestine and Syria that were won over by the Prophet's companions and his followers, after innumerable sacrifices, have once again become the targets of greed of the enemy of Islam. The honour of Khilafat is in tatters. *Khalifa-tul-Muslimin* (Muslim Caliph), who used to unite the entire community on this planet; who as vice-regent of Allah on this Earth used to implement the universal law of Islam; who used to protect the rights and interests of Muslims and who used to preserve and ensure that the glory of the words of the Creator of this universe be preserved and implemented, has been surrounded by the enemies and made redundant.

The mountain of problems that has been put on my shoulder,
If the same were kept on the day, it would turn into the night!

The flag of Islam is flying low today. The soul of Hazrat

Abu Ubaidah (RA), Sa'd Bin Abi Waqas (RA), Khalid Bin Walid (RA) and Abu Ayub Ansari (RA) is restless today. Why is it so? It is because Muslims have lost their dignity, their honour and their self-respect. The bravery and religious fervour that was their forte and heritage, they have lost these due to their ignorance and over-indulgence in frivolities.

It is not only that in times of difficulty a Muslim does not help a fellow Muslim, but tragically that the eagerness to earn the goodwill and friendship of a *Kafir* has led a brother to chop the head of his own brother. Muslims have drunk the blood of Muslims. Muslims have dipped their hands in the blood of their own brothers.

O' the Children of Islam! And O' the lovers of this great Nation! You know it better than me that the thunder and fire that burnt the tents in Islamic world and put on fire the castle of Islamic Khilafat were derived from the hot blood of Arabs and Indians. And the power of wealth with which the Christians have succeeded in subjugating Muslim nations, a great chunk of it was earned from your hard labour.

Thus, is there any stupid and thick-headed Muslim who won't understand the results of cooperation with the Christians? And this too in a situation when a drowning man seeks the help of a haystack and looks for a way out for cooperation that would save him from drowning?

O' my people! This is not the time for discourse and discussion on things like supposition and supererogation, but it is the time to act with Islamic spirit for the honour and prestige of our religion. I fear that differences, big or small, among Ulama might dampen (our) spirit and courage. I am not asking you to pick up sword and go to Iraq and Syria for *Jihad* against the enemies of Islam and fight alongside your brethren there. My only request is not to strengthen the hands of enemies of Islam and follow the following Commandments of Allah with courage and sincerity:

"O' ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them....."

(Surah Al Maida, Verse: 51)

"Let not the believers take disbelievers for their friends in preference to believers. Whoso doth that hath no connection with Allah....."

(Surah A'le Imran, Verse: 28)

"Bear unto the hypocrites the tidings that for them there is a painful doom; those who choose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! All power appertaineth to Allah."

(Surah Nisaa', Verse: 138-39)

"O' ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?"

(Surah Nisaa', Verse: 144)

"O' ye who believe! Choose not for friends such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if ye are true believers."

(Surah Al Maida, Verse: 57)

"Thou seest many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be with them and in the doom they will abide. If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their friends. But many of them are of evil conduct."

(Surah Al Maida, Verse: 80-81)

"Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit for Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! Is it not Allah's party who the successful?"

(Surah Al Mujaadalah, Verse: 22)

"O' ye who believe! Choose not My enemy and your enemy for friends. Do ye give them friendship when they disbelieve in that truth which hath come unto you....."

(Surah Al Mumtahana, Verse: 1)

There are plenty of verses in the Qur'an to this effect and the collection of all such is not intended here. However, it should be clear that I have translated 'Auliya' as 'helper' and 'friend' here. The meaning and explanation is derived from the interpretation of stalwarts of *Tafseer* such as Imam Ibn Jareer Tabri, Hafiz A'maduddin Bin Kathir and Imam Fakhruddin Ra'zi. My purpose here is to explain only this much that under 'non-cooperation' both not to help them as well as not to take help from them is included. Thus: the answer to your 1st and 2nd question will be that the aids taken from the British government for Madaris and the scholarship taken by students are to be abandoned. And in taking their decision of non-cooperation, students are not to depend on the permission of their parents, rather it is their right that with due respect and honour they should prompt their parents to agree with them for non-cooperation against the British government. The dilemma that students are currently encountering, was also faced by Muslims during the Prophet's time. They also put this question before the Prophet about how could they possibly totally snap the relationship with *Kafir* (non-believers). For if they did so, they would be separated from their parents, brothers and sisters, and other relatives. Their businesses would be destroyed and their property would go waste. And thus their villages would be ruined. The answer to their questions were given in the following verse by the almighty Allah:

"Say: If your fathers, your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will be no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk."

(Surah Al Tawbah, Verse: 24)

Sometimes there is fear in the heart that if the movements that are going on all over the country failed and the government remained adamant, there are chances of great losses. These kinds of views were presented then also. Thus the glorious Qur'an says: "We fear lest a change of fortune befall

us!" (i.e. hypocrites say that our friendly relationship with Jews is for the reason that if in the course of time and with the turn of events Muhammad (PBUH) fails in his mission and Jews become victorious, we would be faced with great difficulties then.) Almighty Allah answers them in the following verse:

"... And it may happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent for their secret thoughts."

(*Surah Al Maida, Verse 52*)

O' my friends! Then catch hold of Allah's Commandments and, believing in Him only, remain firm in your goals and stick to non-cooperation with the British. Whatever support and help of which you are capable and you can give to Islam and Islamic people, do not delay in extending it. The time is such whereby you cannot ignore it and let it go.

It is good fortune that the vast majority of Hindus is looking forward to your cooperation and support. The incidents of Jalianwala Bagh in Punjab and the desire for the self-government have made the time propitious for non-cooperation with the British Christians. It is also heard that the Sikh League has decided in favour of non-cooperation. Keep the eyes towards Allah and act when the time is propitious. Your friend and helper is only Allah! If the people of another community come forward and help in your pious mission and extend support in crisis, you should cooperate with them as well. You should be equally courteous to them, rather you should act more generously. The Glorious Qur'an says:

"Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers. Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them - (All) such are wrongdoers."

(*Surah Mumtahanah, Verse: 8-9*)

It would be wise to caution here that cooperation and relationship with Hindus does not mean that Muslims should mould their religious commandments to fit to the ways of *Kufr*. If they do it, it would be like earning sins in exchange for piousness.

My purpose is that you act upon the call of non-cooperation with the British government very sincerely. While doing it, have faith in Allah only. And those students who do not have some other obligatory work to do should participate in propagating this movement. Those who have obligation towards wife, children and parents should participate to the extent that their participation does not become the cause of neglect to the family. And if some one strives to aid and protect *Khilafat*, and *Khilafat Committee* proposes a sum from its donations to fulfil his need, it is permissible for the person to take it.

In short, cooperation with *Kuffar* is not permissible. It is better to keep oneself and others away from the cooperation of the British. Muslims should take away their minds from everything and put their trust in Allah in whose hand the fate of both a beggar and a king rests.

Prudence, in my vision, is that the friends in destiny should choose the eternal beloved first,

Then he should go ahead enslaving in the curl lock of that beloved without caring for the consequences.

Now, I would wind up this argument with my petition and request that I am not a *Mufti*. To give *fatwa* (edict) is the work of a *Mufti*. Yet, I hope that my arguments would answer some of your questions. Along with the care and wellbeing of the buildings of the Aligarh College and its library, your conscience should also weigh and compare the value of Constantinople, Syria, Palestine and Iraq.

In the end, I deem it necessary to say here that to make non-cooperation movement a success depends upon our own moves. We should not do anything that would prove injurious to peace or cause blood letting. And this is the advice of all

the intellectuals. We should imbibe this advise, otherwise there would be fear of loss instead of benefit.

Let us pray to Allah, the source of all honour, from the core of our heart that He should not dishonour the Ummah, should not make us the target of *Kuffar* and help us in all our endeavour and good deeds.

Wassalam,

Mahmood

Your well-wisher and seeker of Allah's forgiveness.

16th Safar 1339 Hijri (corresponding to October 29, 1920, Gregorian year).

Part TWO

SHAIKHUL ISLAM MAULANA SYED
HUSSAIN AHMAD MADANI

(Former Shaikhul Hadith of Darul Uloom Deoband
and

President of Jamiat Ulama-i-Hind)

*The existence of Indian politics is due to your entity,
This ship is sailing in the sea due to your being;
You are the successor of the Prisoner of Malta,
You are the quintessence of the Liberation Movement,
It is you who have taught the slaves how to rule!*

Question: What is the reasoning of Fakhruddin Ra'zi, logic of Bu Ali Si'na and Fa'rabi and, wisdom of Ibn Hazm and Ibn Rushd?

Answer: These are results of studies carried out by intelligent individuals in leisure!

Question: Say, what is renunciation of the world and asceticism?

Answer: It is a sublime desire to keep aloof from the problems of materialistic world!

You ask me: What is difficult?

I tell you, it is easy to go for asceticism and live the life of a recluse for years and enjoy its ecstasy. It is easy to opt for study of voluminous books for years and show the power of deep knowledge. It is also easy to sit in the corner of a monastery or sit in the chair of a lecturership of a university.

Ask me now: What is more difficult?

I tell you, difficult is to submit before your Creator (Allah) and, with devotion and piety, render selfless service to His Creation and always nurse within the heart the desire for people's wellbeing. That is to say, to have a passionate and restless heart that sometimes takes you to the mosque, that sometimes takes you to a study circle; that takes you to the pulpit to preach and caution people; and that sometimes also takes you to political platform for the greater wellbeing of your community and for upholding the truth.

And then your deed earns you abuse from your own people and fetters and a dark cell from your oppressive enemy. The wellbeing of people keeps you engaged and disturbed in the day and then, in the darkness of night, you stand before your God like a monk. Indeed, difficult it is to sympathize with common people and bear the pain and pangs of Muslims that take away sleep from you in the night!

And when the twilight of the dawn takes the wing, one becomes engaged in seeking the forgiveness from his Lord. And then his religious, educational and political engagements bring to him the twilight of evening. Soon darkness spreads its wings. Tired from the day's work, people are hurrying to their homes so that in the laughter of their loved ones they may soothe their nerves and release their tensions. But what about the one who has been overwhelmed by grief at the suffering of his people? Or, one who has taken a long journey? Or, one who is exhausting his energy in writing articles, or burning his mind in solving complicated issues? Or, one who is engaged in calling people towards his Creator? Or, one who himself is crying in His remembrance, seeking His forgiveness and soliciting His blessings?

Indeed, this is the most difficult *Sunnah* (tradition of the Holy Prophet) and also true inheritance of the Prophet. And according to the theme of the Prophet's saying, this is the similarity between the Prophets who have gone by. Such a man is the true follower of the Prophet. He is the reformer of his time; he is the intellectual of his time; he is the true guide; he is the epicentre of the world, and his life is the model for

the world; worthy to be emulated—rather obligatory for every Muslim to emulate.

Have you seen any elder leading such a pious life—the one to whom we can call the epicentre of the Muslim world, spiritual guide, friend and leader of the entire humanity? The writer had not only had the opportunity to view such a pious and praiseworthy person, but also had the honour to serve and see him from a very close quarter. That honourable man is no one else but the topic of our discussion here, i.e. Maulana Hussain Ahmad Madani, whom Muslim visionaries called by the title of Shaikhul Islam. (May Allah bless his soul!)

1. A SHORT BIOGRAPHY OF SHAIKHUL ISLAM MAULANA HUSSAIN AHMAD MADANI

Shaikhul Islam Maulana Hussain Ahmad Madani was born at 11 O'clock on the night of 19th *Shawwal* 1296 Hijri in village Bangermau of district Unnao (Uttar Pradesh). His parents named him 'Chiragh Mohammad'¹. His native place was Alahdadpur in Tanda tehsil of district Faizabad (Uttar Pradesh.)

2. SHAIKHUL ISLAM'S LINEAGE

Shaikhul Islam Maulana Hussain Ahmed Madani was born in a Hussaini Syed family. His ancestors had come to India 19 generations back. His father, Syed Habibullah, was the spiritual guide of Maulana Fazlur Rahman Ganj Moradabadi.

At the age of only 12 years, in 1309 Hijri, he was sent to Darul Uloom Deoband to begin his academic career under the tutelage of Shaikhul Hind. It was something like a mirror was shown to the Sun at its pinnacle to reflect its light and enlighten the darkest corner.

From the distinct signs and the resplendent visage of the child, Shaikhul Hind could discern the great omen that visited

1. Referto the book *Naqsh-e-Hayat* for details of Maulana Madani's childhood.

him. With special fondness, like that for his own child, he began to train him. He kept him under his personal care. Though his preoccupations did not let him give extra time to teach students from even higher grades, Shaikhul Hind always found some time for Hussain Ahmad Madani and personally taught him several primers.²

The obedient, dutiful and sacrificing spirit of this pious disciple had its rare spark. Once someone from the household of Shaikhul Hind requested him to get the gutter cleaned by the scavenger. The scavenger was not around. The gutter, however, was cleaned and washed as well. Later on it was found that Hussain Ahmad Madani had cleaned the gutter with his own hands.

In just seven years, after completing his contemporary education, he took allegiance at the hands of the greatest spiritual guide of the time, Maulana Rasheed Ahmad Gongohi. In the year 1316 Hijri, when his father decided to migrate to Mecca along with his family members, Hussain Ahmad Madani accompanied them.

Maulana Gongohi (RA), in order that his disciple attained spiritual heights, also intended that Maulana Hussain Ahmad visit his own spiritual mentor, Hazrat Haji Imdadullah Mahajir Makki. Thus upon reaching Mecca, Maulana Hussain Ahmad's spiritual training began under this guide.

After spending a few months with his spiritual mentor, Hazrat Haji Imdadullah Mahajir Makki, Maulana Hussain Ahmad Madani left for Madina. A few months later, Hazrat Haji Imdadullah Mahajir Makki, regarded as a great Islamic scholar in non-Arab as well as the Arab world, left for his final abode. Maulana Madani received all the blessings and bounties that a God-fearing man could have received living in the vicinity of the munificence of Rahmah, the Prophet of Islam Hazrat Mohammad (SAW).

2. The book, *Naqsh-e-Hayat*, Vol. 1, p. 43, gives the details of these primers.

3. THE PERIOD OF TRIALS AND TRIBULATIONS

When the entire family of Maulana Hussain Ahmad Madani reached Madina, a local resident provided them a house to live in. Maulana also began to serve as a teacher in the Madrasa of the same gentleman. However, due to certain constraints he later broke his relationship with the landlord and vacated the house.

Whatever savings and belongings his father had, began to exhaust. Matters came to such a pass that the family stood on the verge of starvation. It was then that Maulana Madani's father called all his children and addressed them thus:

"I have reached (my destination) after migration from my country. But you all had come on the pilgrimage to the House of God and this blessed city of the Prophet (PBUH). It is my opinion and suggestion that you all go back to your country. I shall remain here."

Maulana Hussain Ahmad Madani replied to his father in the following words, which all his brothers approved in unison:

"Allah Almighty is the bread giver. We are not afraid of hunger and hardship. Even if there is no other way to fill our stomach, we can fill it with leaves from the tree and can live in this blessed land. However, separation from our beloved father is possible only in death."

As the Prophet (PBUH) had said to his companions, who had expressed their overt love for him, "If you really love me, be prepared for hunger that would cover you like a cobweb from all corners", hunger enveloped Maulana Madani's family too like a cobweb. It so happened that for many days they had nothing to eat except a little soup that they could prepare and share among all family members and thank God for not making them sleep on empty stomach. The family then consisted of thirteen members. In those trying times, they all were so patient and thankful to God that none of them felt any hardship.

In the meantime, Maulana Hussain Ahmad Madani began teaching in the sacred sanctuary. Often on empty stomach, he continued teaching from morning till evening.

4. OBSERVANCE OF PRINCIPLE

Maulana Abdul Haq Madani, the Mohtamim (rector) of Jamia Qasmia Madrasa Shahi, Moradabad (U.P.), was a well-wisher of Maulana Hussain Ahmad Madani. Hussain Ahmad Madani also had taught at the Jamia Qasmia Madrasa for almost 16 years. Maulana Abdul Haq had spent his entire childhood in Madina. His father, Dr Refaat Ali, was a pension holder from the Turkish government and a very successful doctor in Madina. Maulana Abdul Haq recalled that his father had chosen Maulana Hussain Ahmad Madani as his tutor. When his father first approached Maulana Hussain Ahmad Madani to take tuition of his son, he agreed but refused to accept any remuneration. Maulana Abdul Haq's father insisted that Maulana Hussain Ahmad should accept something for the service that he would be rendering, but Maulana Hussain Ahmad was adamant and went on refusing. Both stuck to their respective positions and almost six months went by. At last Maulana Hussain Ahmad Madani's insistence prevailed and Dr Refaat Ali agreed to hand over his son for teaching and guidance without any remuneration.

This was the state of self-respect of Maulana Hussain Ahmad Madani at a time when he and his family members were passing through extreme hardship. Though the two families came closer, Dr Refaat Ali never knew of the hardships Maulana Hussain Ahmad's family was going through. And by the time Dr Refaat Ali learnt about it, happiness and affluence had replaced the hunger and hardship in the Madani family.

When all this happened, Maulana Hussain Ahmad Madani was just 21 years old. In this exuberant youthful age, the strict observance of principle despite adversity was an astonishing fact of his life.

5. OBSERVANCE OF THE PROPHET'S SUNNAH IN CONSTRUCTION OF THE HOUSE

After the Madina landlord asked the family to vacate the

residence and they all decided to live in the City of the Prophet, they purchased a plot of land out of the city. Men, women and children of Maulana Hussain Ahmad's family with their own hands made bricks and constructed small rooms. The roof of the house was so low that, in the words of Maulana Abdul Haq, if someone stood on the cot his head would hit the roof. But in constructing such a house, the family had followed the Sunnah of the Prophet and his companions. As a poet says:

This honour isn't earned by the strength of one's arm,
It doesn't come until God, the Bestower, bestows it!

Maulana Abdul Haq Madani also recalled he witnessed that after the period of trials and tribulations Shaikh Maulana Madani and his brothers got a grand house constructed nearby the Prophet's mosque.

It appears appropriate at this point that some events pertaining to the life of Maulana, recounted in the book of Maulana A'shiq Elahi Merathi, *Tazkiratur Rashid* (Vol. 1), be presented here. The words of Maulana A'shiq Elahi Merathi are important because on the political plank he was opposed to Maulana Hussain Ahmad Madani. He also did not like the Jamiat Ulama. His words are:

"After taking allegiance at the hands of Shaikh Maulana Rasheed Ahmad Gongohi, in 1316 Hijri, Maulana Hussain Ahmad Madani along with his father and brothers³ reached the city of Madina and began residing there. After reaching Mecca, as per

3. Maulana Mahammad Siddique was the name of elder brother of Maulana Hussain Ahmed Madani. He was also educated in Darul Uloom Deoband. In the first month of 1313 A.H, Maulana Hussain Ahmad Madani took oath of allegiance at the hand of great Sufi, Maulana Rashid Ahmad Gongohi, and spent many years in the mystical meditation under his supervision. In the year 1318 A.H., he returned to India and met Maulana Rashid Ahmad Gongohi at Gongoha. His son Maulana Wahid Ahmed Madani was imprisoned in Malta with Maulana Mahmud Hasan. Sadly, he departed from this world in the year 1935. Maulvi Farid Ahmad, who is son of Maulana Wahid Ahmad Madani, is settled in Jeddah (Saudi Arabia).

instruction of Maulana Rasheed Ahmad Gongohi, he approached Shaikh Maulana Imdadullah Mahajir Makki. Being spiritual disciple of Haji Imdadullah Mahajir Makki, he went under his spiritual training and did what he was instructed to do. Whatever strange happenings and feelings occurred during this period, he went on conveying them to Maulana Rasheed Ahmad Gongohi. In the year 1318 Hijri, he received a letter from Maulana Gongohi that he would be glad if he visited him for few days. Having considered the message as command from his spiritual mentor, he (Maulana Hussain Ahmad Madani) decided to visit India irrespective of monetary hardship that he was faced with. His father's concerned and caring heart wished that it would be better if any of his brothers accompanied him. His younger brother, Maulvi Syed Ahmad, who had entered into the spiritual allegiance of Maulana Gongohi only a few months after Maulana Hussain Ahmad Madani, took their father's permission to accompany his brother, citing some work in India.

Rashid Ahmed is teaching in Jamia Millia Islamia Delhi. May Allah shower his blessing upon him so that he could follow the path of his ancestors, Ameen! Maulana Syed Ahmad Madani was younger to Maulana Siddique Ahmad Madani and elder to Maulana Hussain Ahmad Madani. He established a Madrasa for orphans adjacent to the holy Mosque of Madina Tayyaba. In this institution Islamic theology as well as technical knowledge is imparted to the students. He is regarded as a respected man in Hijaz for his contribution in the educational field. In fact, he had dedicated his precious life for the welfare of the people in Hijaz. Sadly, he died in the year 1360 A.H.

Maulana Hussain Ahmad Madani had five brothers viz: (1) Maulana Mohammad Siddique, born in 1291 A.H. (2) Maulana Syed Ahmad, born in 1294 A.H. (3) Maulana Hussain Ahmad Madani, and born in 1296 A.H. (4) Maulana Sayyed Mahmood Ahmed. He was younger to Maulana Hussain Ahmad Madani. He had served as a judge, during the Ottoman rule in Hijaz. Later on, he became a successful trader. He died in 1392 A.H. (1972). His son, Syed Habib, was a landlord of Madina. The Government of Saudi Arabia conferred title upon him. He is a respected man in the Government circle. (5) Maulana Syed Jamil is the fifth brother of Maulana Hussain Ahmad Madani. He died at young age.

Providence, however, willed otherwise. Maulana Hussain Ahmad Madani's elder brother, Maulana Mohammad Siddique, secretly arranged for his own visit and left for India a few days earlier, without informing anyone. The information was leaked to the household only twelve hours after he had already left, late in the evening. Thus Maulana Syed Ahmad was forced to postpone his trip. Maulana Hussain Ahmad Madani set out for Jeddah alone, where both brothers later met each other. After performing Hajj, both reached Gongoh, India. After a few days of their stay, Maulana Rasheed Ahmad Gongohi offered to the two brothers a pair of used clothes (kurta and payjama). Since there was no *Topi* (cap) or *Ammama* (turban) along with it, one of them sheepishly asked permission to bring their turbans so that the Shaikh would tie them on their head with his own blessed hands. But Shaikh Gongohi remained silent. Taking a cue from the Shaikh's silence, both brothers took the gift of their spiritual mentor and got up to leave, profusely thanking him. Some days later, the two brothers were called by the Shaikh and asked to bring their turbans. While tying the turban with his own blessed hands, Shaikh Gongohi asked them: Do you know what is this?

Maulana Mohammad Siddique, in his distinct low voice, replied: '*Dasta'r-e-Fazilat*' (the robe of honour). "Nay", said Shaikh Gongohi while adding, "*Dasta'r-e-Khilafat*" (the robe of Khilafat). In view of Shaikh Gongohi's utterance, the two brothers with their marvellous Islamic knowledge and its practice in day-to-day life could be set apart among the Shaikh's spiritual disciples as virtual compendium of towering spiritual personalities. Their eminence is proved from the simple fact that the providence chose them to become neighbours of Haji Imdadullah Mahajir Makki and also of the valves of the Prophet (SAW).

The teaching work of Maulana Hussain Ahmad Madani at the sacred mosque of the Prophet then was at its peak. Allah had bestowed upon him such fame; respect and honour that were not accorded to even Yemeni and Syrian Ulama, leave aside other Indian Ulama teaching there. *Zaleka Fazlullah Yutihi Man Yasha* (This is the bounty from Allah. He gives whom He likes)

Maulana Hussain Ahmad Madani, from head to toe, was a completely amiable person, hospitable, self-respecting, and

modest and with certain other laudable characteristics that astonished the people around him."⁴

In short, Maulana Hussain Ahmad Madani was no more than 22 years old when the fountain of guidance and righteousness, Maulana Rasheed Ahmad Gongohi, himself invited the thirsty cup-bearer and investitured on him the robe of honour and true Khilafat.

After this visit to India from 1318 Hijri to 1326 Hijri, Maulana Madani continuously remained in Madina in the vicinity of the Prophet (SAW). The study circle in the holy precinct of the Prophet's Mosque spread with the passage of the time. Maulana Madani would daily impart about fifteen lessons from *Sahih Sitta* and other collections of the Prophet's sayings and large volumes of jurisprudence. The study circle would begin sittings after *fajr* (morning) prayer and continue till *isha* (night) prayer.

Maulana's name and fame soon transcended the boundaries of Arabia and reached other countries where he was known with the title of *Shaikhul Haram* (the scholar from the sanctuary of Mecca).

6. MAULANA MADANI'S VISIT TO OTHER COUNTRIES AND HIS ACQUAINTANCE WITH THE TURKISH LANGUAGE

In a letter to Mr. Talut to draw his attention towards the evil of nationalism, Maulana Hussain Ahmad Madani wrote:

"I have lived abroad for about seventeen years. I have lived in Arabia, Syria, Palestine, Egypt, and Malta and in Africa etc. While living there, I have met the natives and interacted with other nationals such as Germans, Austrians, Belgians, British, French, Australians, Americans, Russians, Chinese, Japanese and Turkish etc. For years I have been meeting and interacting with both Muslims and non-Muslims. Where these people were Arabic-, or Turkish-, or Persian-speaking, or were those who could communicate in Urdu, I exchanged views with them without interpreter. In other event, I took the help of interpreter.

4. For more details refer to *Tazkirah Al - Rashidiyah*, p. 158-159.

Talks were mostly centred on political and religious issues.⁵ Where my meetings with Germans and Australians are concerned, they took place in Malta. And my journey to Malta and Egypt became part of my arrest and imprisonment. At first, I was kept in Egypt for some time. Then I was sent to Malta."

However, the details of Maulana Hussain Ahmad Madani's visits to Palestine and Africa are not given, nor how and when they took place. Apparently, the journeys took place when he was stationed at Madina. Pilgrims and students from these countries used to get benefited from discussions with him. It seems that at their invitation, Maulana visited Syria, Palestine and South Africa and stayed there for a while. And apparently the political issues that were discussed were related to unity of the Muslims in these countries.

This also says something about the purpose of his visit. It was this period when Maulana turned to the Turkish language. It was almost in the year 1936 that while answering the questions of political rivals at a public meeting at Gorakhpur, Maulana Madani said that his opponents knew the English language because their government was English. Since the government in Madina was of Turks, he was aware of the Turkish language.

In the year 1326 Hijri, he returned to India for the second time. The Jamiat-al Ansar, the Mo'tamar-al Ansar and the investiture ceremony of Darul Uloom Deoband became indebted by his presence, guidance and effort for them. After three years, he again went to the City of the Prophet (SAW). In the year 1330 Hijri, Maulana again came back to India and after a few months' stay returned to Madina. This was the period when the clandestine movement for the liberation of India was being carried out, and in Europe preparations for war were going on. Maulana Hussain Ahmad Madani writes in one of his letter:

"I am involved in the independence movement since 1914. And I consider it a religious duty of every Muslim. In the beginning,

5. *Maktub* (Collection of Shaikhul Islam's letters), pp. 126-127.

I was attached with the Revolutionary Party that believed in violence. Shaikhul Hind Maulana Mahmood Hasan was our Imam (leader). Imprisonment in Malta was the consequence of those activities."⁶

7. THE EUROPEAN WAR OF 1914 IN THE EYES OF MAULANA HUSSAIN AHMAD MADANI

The war apparently was between two rival countries. The enmity of Germany with Russia and France was age-old. Britain was an ally of France. Turkey sided with Germany and thus got involved in the war. Thus, on one side there were France, Russia and Britain, which were known as Allied Forces. And on the other side were Germany and Turkey. Britain throughout propagated that the war was political and not religious. That Turkey had entered the war by its own folly and that Britain had not forced it. And that Britain was not going to bombard religious places of Muslims like Mecca, Madina, Baghdad, etc.

However, this was only an overt posture. Within the Allied Forces' heart was something else. In Shaikhul Islam's view, inherent behind the war was the jealousy that the dominant European powers nursed against Turkey. Thus, they planned to obliterate Turkey from the world map and divide its territories and possessions among themselves. Maulana Hussain Ahmad Madani writes:

"Turkey had yet to recover from the destructive war of Balkans when a monstrous calamity suddenly befell it. The enemy, who had for long planned to divide it, considered the time propitious. Prolonged conspiracy in Iraq, years of intrigues in Syria, relentless secret efforts in Hijaz, overt and covert activities of a long period in Armenia, the counsels of the Peter the Great and the long cherished desires of Gladstone and France were ready to bear fruits now. Thirty-two Christian teeth began to pound on the one true tongue of Islam. All European powers began to issue threats on their own and applied different tricks to

6. *Maktub* (Collection of Shaikhul Islam's letter) no. 133, Vol. I, p. 279 and no. 36, Vol. II, p. 152.

pressurize Turkey in different ways. *Dedorant*, the war-ship that was made with the sweat and blood of a nation and bore millions of Sterling Pounds in cost from its own pockets, was snatched away from Turkey by Britain. Thereafter, Britain assembled its military machine and firepower at every front.⁷

8. MUTINOUS ARABS AND THE LOYAL RESIDENTS OF MADINA

'Revolt of Arabs against the Turks' was part of a conspiracy against the Turkic Ottoman Empire. Thus, a feeling of separate nationalism was infused among the Arabs. From time to time, the fire of nationalism was also provided fuel so that the heat was maintained. One does not know exactly how many British were engaged to rouse the feeling of separate nationalism amongst the Arabs through their writings and speeches. But Colonel T.E. Lawrence is the most prominent among them. After proclaiming Islam as his religion, he set out to bring about its reformation. His eloquent (Arabic) language and fiery speeches used to mesmerize the Arabs. This exercise proved a great success. The feelings of hatred against the Turks took strong roots in them. The revolt of Sharif-e-Mecca was the bitter fruit of the whole exercise.

Strangely, however, the residents of Madina remained loyal to the Turk rulers till the last moment. And their loyalty was an unpardonable act in the eyes of the British. They were made to pass through the most cruel and testing times. All supplies and provisions to the city were blocked. So much so that hundreds of attendants at the sacred Mosque of the Prophet (SAW) died of hunger.

It would be quite appropriate here to ponder upon the reasons why the residents of Madina remained faithful to Turkey. When we look at it deeply, we find that the secret of this loyalty was their confidence in Maulana Hussain Ahmad Madani and his associates, which was a gravitational force. Maulana Madani and his associates were aware of the basic

7. *Safarnama Aseer-e-Malta* (Travelogue of a Prisoner of Malta), p. 7.

purpose behind the shrewd Europeans' posturing, and considered it as nothing less than a military assault, to make the Arabs put the last nail in the coffin of the weakened Ottoman Khilafat and to dismember the countries falling under its rule among themselves.

Till Maulana Hussain Ahmad Madani remained there, his personal efforts and those of his associates against the machinations of the European powers were successful—though the revolt of Sharif-e-Mecca later put an end to all the possibilities of any further success. It was an extreme step when Sharif-e-Mecca arrested Shaikhul Hind Hazrat Maulana Mahmood Hasan and his associates and handed them over to the British authorities. And thus Maulana Hussain Ahmad Madani became the virtual appendix to this great revolutionary chapter.

9. MAULANA HUSSAIN AHMAD MADANI ARRESTED

Maulana Hussain Ahmad Madani was not a subject of Sharif-e-Mecca, nor was he an accused of the British or the Indian government. However, his opinion of the Turks and the Turkish government differed from that of Sharif-e-Mecca and the governing dignitaries of his domain. Like Shaikhul Hind Maulana Mahmood Hasan, Maulana Madani too did not consider the Turks as *Kafir*. He considered the Turkish Sultan as Khalifa of Muslims and the revolt against him an illegal act. He abhorred the British and the British goods, and hated the European culture.

This very opinion made him mutinous and culprit in the eyes of Sharif-e-Mecca's government, for which he could be condemned and bracketed with Maulana Mahmood Hasan Deobandi and put with him in the dungeons. In the words of Maulana Hussain Ahmad Madani:

"A man from the police department came to call me and Waheed. Waheed was not present. So, I was taken to the Hamidia police station. The Commissioner of Police accused me of uttering bad words about the British government, and thus condemned me to be put behind bars, in order to have a taste of imprisonment.

During *isha* (night prayer), Shaikhul Hind Mahmood Hasan was taken into the custody. He was made to ride a camel and under the armed escort, which consisted of sixty camel and their armed riders, he was sent to Jeddah."

When did he reach Jeddah? The answer to this question came later from his pen. Maulana Hussain Ahmad Madani writes:

"I did not know till the morning anything about what was happening outside my prison cell. When my friends came to meet me in the morning, I was informed about the arrest of Shaikhul Hind. After some time, Syed Ahmad Jafferi, cousin of Syed Ameen Hashim, came and informed me that Syed Saheb tried his level best to get him (Shaikhul Hind) released, but he found Sharif-e-Mecca very adamant and angry with him. Therefore, he would have to spend at least eight to ten days in prison. I told him that I had come out from Madina only to serve Shaikhul Hind. Thus, it was very necessary for me to be at his service. If Maulana was taken to India from Jeddah, there was no need for me to be with him. More devoted persons would be at his beck and call there. However, if he was sent to any other place, it was necessary that I be there with him. Therefore, if possible try to send me where Shaikhul Hind is. His answer was that this task was easy. He would go to Shaikhul Islam of Sharif-e-Mecca and tell him that it was not advisable to keep some rebellious elements at home while the others were being exiled. It was better that such elements were sent there as well. Perhaps he (Sharif-e-Mecca) would send you this very moment there, Syed Ahmad Jafferi said. I told him to do it. I do not know what sort of discussion took place between them. But after Zohr (noon prayer) and when the Asr (afternoon prayer) was approaching, I was informed that I have been ordered to go to Jeddah. I went to my residence escorted by the police and collected some of my essential belongings. The rest, among which were some items belonging to Shaikhul Hind and other colleagues, I handed over to Mr. Hafiz Abdul Jabbar, and requested him to take them to Jeddah and hand them over to the sponsor of Mr. Matoof.

In short, a day after Shaikhul Hind was sent to Jeddah, I too was taken on mule under armed escort. Since a camel takes two days to travel from Mecca to Jeddah and a mule covers the distance in one night, I reached there an hour and half or two after Shaikhul

Hind had reached. There was a room adjacent to the gate of Jeddah prison and Maulana Mahmood Hasan along with some other colleagues was lodged there. I too was taken there and made to join them. Maulana was worried about me. He was relieved once he saw me."

This intimate relationship of Maluana Madani with Shaikhul Hind did not end with the end of their imprisonment at Malta; it lasted till Shaikhul Hind breathed his last.

Shaikhul Hind's departure from Jeddah, arrival in Egypt, entry into the prison of Hunairah, his being lodged in a dark cell, his appearance before the tribunal, the tribunal's questioning of Shaikhul Hind and his replies – this all has been recounted earlier, in chapter related to Shaikhul Hind. After Shaikhul Hind's statement before the tribunal was recorded Maulana Hussain Ahmad Madani was produced before it on Friday, the 25th of Rabiuthani 1335 Hijri, corresponding to January 19, 1917. Maulana later recounted the event in the following words⁸:

"I was asked to appear in the court and depose before the tribunal. Since I am a talkative person by nature, I began to talk of everything that is between the Earth and the Heaven. My statement was noted for two consecutive days, and I was told repeatedly during the interrogation that, as per the charge-sheet, our crime was tantamount to deserving capital punishment but that we were not even admitting any crime.

With the grace of Allah, the statements of all of us pertaining to the revolt of Sharif-e-Mecca, the issues of Khilafat and the bond of Islamic fraternity with the Turkish government were almost identical. None of us tried to avoid telling the truth, although we all answered suitably to the accusations and rumours. We were also asked to state our good counsel, if any, for the British government. Our statement was virtually the same: that Sharif-e-Mecca should not be supported and war should not be waged against the Sultan of Turkey because it would ultimately harm the government. After my statement, I was lodged in another room that was adjacent to Shaikhul Islam's room."⁹

8. *Safarnamah Aseer-e-Malta*, p. 55.

9. *Safarnamah Aseer-e-Malta*, p. 54 & 55.

The details of Maulana Hussain Ahmad Madani's release from the prison, travel from Malta and his arrival on 26th Ramazan 1339 Hijri corresponding to June 14, 1920, have already been mentioned in the biographical notes of Shaikhul Hind. However, there were certain events that were personal calamities of Maulana Madani and there is no mention of them earlier. The following is the brief account of them.

10. PERSONAL AFFLICTIONS: DEATH OF MAULANA MADANI'S FATHER AND OTHER RELATIVES

Naqsh-e-Hayat was written at the request of all those well-wishers who understood the importance and need of the autobiography of Maulana Hussain Ahmad Madani. This autobiography should have carried details of events and accidents through which the family of Maulana passed. Although Maulana Madani mentioned these events of his life, he never recounted them at one place or in a systematic manner. The truth is that those Allah Subhanahu Wa Ta'la chooses as his servant for His special service are very reluctant to recount their personal afflictions, fearing that it may acquire the tone of complaint and that the crystal clear submission and acceptance would be besmirched by a line of doubt.

Thirteen years at Mecca in the life of the Companions of the Prophet (PBUH) is full of events of personal tragedies through which they were made to go through, but the world is unaware of details. If ever these were mentioned, it was a mere passing reference or a very brief description. And these were the Companions who noted and compiled the Prophet's sayings and the events of His life so industriously that the number of true Ahadith (sayings of Prophet Mohammad, PBUH) itself goes beyond ten thousand, not to speak of weak Ahadith, which may number in lakhs.

Let me gather here some scattered sentences of Maulana Hussain Ahmad Madani so that they weave the story of his personal sufferings and afflictions. However much as I may exert, the curiosity would always remain parched.

Hind had reached. There was a room adjacent to the gate of Jeddah prison and Maulana Mahmood Hasan along with some other colleagues was lodged there. I too was taken there and made to join them. Maulana was worried about me. He was relieved once he saw me."

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Let me gather here some scattered sentences of Maulana Hussain Ahmad Madani so that they weave the story of his personal sufferings and afflictions. However much as I may exert, the curiosity would always remain parched.

Before we begin to recount his travails, it is necessary to recall that Shaikhul Hind Maulana Mahmood Hasan undertook the journey to the blessed City of the Prophet (Madina) on 14th of Jama'di-u-Thani 1334 Hijri, corresponding to April 17, 1916, to meet the Turkish Governor, Ghalib Pasha. However, Ghalib Pasha had left for his summer retreat at Taif. Shaikhul Hind also went to Taif. He was still in Taif when the revolt of Sharif-e-Mecca took place. On 11th Sha'ba'n 1334 Hijri, corresponding to June 16, 1916, Taif was attacked. Under the patronage of the British, Sharif-e-Mecca established his rule. The residents of Madina, however, remained loyal to the Turks. Thus the two holy cities, Mecca and Madina, were turned into two warring governments. Maulana Hussain Ahmad Madani was virtually a host of Shaikhul Hind in Madina. When Shaikhul Hind decided to visit Madina, Maulana Hussain Ahmad Madani accompanied him so that he could make Shaikh's journey a little easier. When the revolt of Taif took place, Maulana Madani was also in Taif with Shaikhul Hind.

Later on, he accompanied him to Mecca. However, Maulana Madani's father, brothers and other members of the family still remained in Madina. About them Maulana Madani writes:

"During my imprisonment at Malta itself, my father died in Edrianople. During the revolt of Sharif-e-Mecca, the Turkish government had arrested my father and brothers (namely Maulana Syed Ahmad and Mahmood Ahmad) and along with other Indians and Arabs had scattered them at different places in Turkey. Only women and children among my household had remained in Madina. The sister of Maulana Abdul Haque, who was married to my brother Syed Ahmad, was also among them. It was he who used to take care of all of them. During the same period, my wife and my son Ashfaq Ahmad died in Madina."

Hafiz Zahid Hussain Amrohawi was among his close associates and a benefactor. During the imprisonment in Malta, Maulana Madani continued to exchange communications with him. In a letter to him, Maulana writes:

10. *Naqsh-e-Hayat*, Vol. 2, p. 264.

"After I separated from you, my fortune has suffered such a calamity that it is very difficult to pen down here. Six family members -- father, mother, Akhlaq Ahmad's mother¹¹, wife and daughter of brother Syed Ahmad -- have already left us for their heavenly abode. In the entire family only the wife of Mahmood Ahmad and my daughter remained alive in Madina and after facing great hardships they have reached Edrianople."¹²

In *Naqsh-e-Hayat*, he wrote:

"In the year 1333-34 Hijri, low intensity war in Europe was going on in which the Turkish government was also involved. Due to the presence of Shaikhul Hind Maulana Mahmood Hasan and Maulana Fazal Ahmad and for certain other reasons, the police of Madina became antagonistic to Indians in general and to my family in particular. After Shaikhul Hind left Madina for Mecca, my father and my brothers, Maulana Syed Ahmad and Mahmood Ahmad, were arrested and sent to Edrianople. The children and women were left behind in Madina. Repeated pleas were made to the military rulers, but all fell on deaf ears. My brother Syed Ahmad was married to the sister of Maulana Abdul Haque, the Mohtamim of Madrasa Shahi Masjid of Moradabad. He studiously took care of children and women. Among the children and women in my family in those days were my wife, ten-year-old daughter Zohra and approximately one-and-half-year-old son Ashraf, wives of my brothers Syed Ahmad and Mahmood Ahmad and the aged wife of my father. The severe effect of cruel and inhuman approach of the government officials was but very natural. It was but obvious that the separation from elders and the feeling henceforth of deprivation of a life-long cherished desire to remain in the courtyard of the Prophet Mohammad (SAW) had an unusual effect on their hearts and minds.

Edrianople was extremely cold when the trio were taken and exiled there. They were not allowed to move a kilometre beyond the city limit. An allowance of three Turkish *Asharfi* (currency note, the value of which had gone down

11. Akhlaq is perhaps a mistake of the scribe. It should be Ashfaq Ahmad as it has already mentioned above.

12. Letter no. 11, *Maktuba't*, Vol. 2, p. 73.

considerably) a month for each was fixed. The weak health of my father could not bear the harsh cold weather. On reaching Edrianople he developed pleurisy. A month later he left for the heavenly abode (Inna Lillah Wa Inna Elaih-e-Rajeoon).¹³

11. PARCHED PORTION

Look at this paragraph again. It raises many questions. But the answers are not in it. However, the answers need to be found. For example, the first sentence says that like other Indians, his father and brothers Maulana Syed Ahmad and Mahmood Ahmad were scattered in different countries. The question is, which were those countries to where they were scattered? Did the Turkish rule still exist in these countries or did they go to countries out of the Turkish control like Syria, Palestine, Iraq, etc? If these countries were not under the Turkish control, what calamities befell those Indians who were homeless and without any shelter there? The supplies of provisions to the city were stopped as a collective punishment to the residents of Madina for expressing loyalty to the Turkish government. The state of scarcity and growing hunger was such that hundreds of people were martyred in the precincts of the Prophet's mosque. How did these women and children, who were left alone, cope with the situation? Maulana Hussain Ahmad Madani has written only one sentence in this regard: that Maulana Abdul Haque took care of them as per his capacity. What was the strength of this 'capacity'? Was it not that after many days of hunger and starvation whatever little came their way, they all shared and thus kept themselves alive?

Maulana Madani also wrote that after great difficulties Mahmood Ahmad's wife and his own daughter reached Edrianople. No details of the 'great difficulties' are given. Maulana Aziz Ahmad Hashmi, a graduate of Deoband who later did his B.A. from the Jamia Millia and also belonged to this family, writes that besides Mahmood Ahmad's wife and Maulana Madani's daughter Zohra, there was a third lady

13. *Naqsh-e-Hayat*, Vol. I, pp. 38-39.

too. She was the wife of Maulana Syed Ahmad, who also happened to be the sister of Maulana Abdul Haque. During the journey, the daughter of Maulana Abdul Haque breathed her last in the train itself. Facing arduous journey with great difficulties, a woman and a girl-child reached Edrianople. When the permission was given to return to Madina and they were still journeying, the daughter of Maulana Madani, Zohra, died in Syria.

This is a very brief account of the family members of Maulana Hussain Ahmad Madani that I have tried to compile from his scattered sentences. May Allah shower His blessings and Rahmah on all of them!

12. INSTEAD OF JEDDAH, MAULANA MADANI REACHES BOMBAY

After his release from the prison in Malta, Maulana Hussain Ahmad Madani did not go to his brother in Jeddah. He preferred the company of Shaikhul Hind to his own brother. And thus instead of Jeddah, he arrived in Bombay. The desire and spirit for liberating the country from the foreign yoke had become more intense in him than ever before. His faith in the fourteen points that he elaborated in *Naqsh-e-Hayat*¹⁴ had become still stronger. The gist of it is given below in Maulana Hussain Ahmad Madani's own words:

"The greatest enemy of Islam and of the Muslims on this planet are the British. To eliminate Islam and the Muslims from this planet, they consider any shameless, illegal and barbaric act not only as legal but also necessary. Not Britain alone, but all nations of Europe do not consider Asians and Africans as human beings, nor do they consider their rights as human rights. The greatest enemy of India is Britain. No nation has harmed India economically, culturally, morally, scholastically and artistically more than Britain has, in the past or in the present times. India is the greatest source of strength and power for their colonial dominance. Neither India can prosper till the time it is free from

14. *Naqsh-e-Hayat*, Volume 2, pp. 129-130.

the clutches of the British, nor any country that stands in the way of India, and Britain, can breathe freely or can have any respite. To liberate India is the duty not of the Indians alone, rather it is the duty of the entire world. It is, in fact, a great service to an oppressed nation that has been put under the shackles of slavery."

To reside in the sacred City of Madina and to teach Ahadith (sayings of the Prophet Mohammad, PBUH) in the precincts of the Prophet's resting place is auspicious and a great honour. Maulana Abdul Haque requested Maulana Madani to visit Madina once again and stay there together with him. Maulana Madani replied that the suggestion was to his liking and a cherished desire. "However," wrote Maulana Madani, "things from which Muslims are benefited are dearer to me than the dearest. It is for this reason that I have chosen this far away land, even though I feel restless and nostalgic about the blessed City of Madina, near to our saviour and the lord of Madina, Hazrat Mohammad (SAW), and also nearer to my own brothers living there."¹⁵

In another letter Maulana Madani writes:

"The real purpose of life is to seek the pleasure and acceptance of Allah Almighty and the Prophet Mohammad (SAW); and also the selfless service to the religion of Islam. Wherever this purpose is achieved, my goal is achieved. This was the theme that made the Prophet's Companions and their successors (Taba'een) to leave Madina, although they loved the Prophet (SAW) and the City of the Prophet intensely."

13. MAULANA MADANI'S RETURN FROM MALTA

The details of this event have been given in the chapter on Shaikhul Hind. On 16th Ramazan, Shaikhul Hind reached Deoband. After a while he became ill. In the state of illness, on 16th of Safar, he inaugurated the conference at the Aligarh Muslim University. Thereafter, he presided over the

15. Letter no. 5, *Maktuba't Shaikhul Islam*, Vol. 1, p. 22.

convention of the Jamiatul Ulama-i-Hind held in Delhi on 7th, 8th and 9th of Rabiul Awwal. He did not stop his activities and the illness persisted. Dr. Mukhtar Ansari was his physician. He stayed in Delhi after the convention. And on the 9th day after the Delhi Convention, Shaikhul Hind left this mundane world for his eternal abode.

Maulana Madani always stayed with Shaikhul Hind. However, only a few days before his death, Shaikhul Hind asked Maulana Hussain Ahmad Madani to visit Calcutta. He had not yet reached Calcutta when Shaikhul Hind died. Maulana Madani has given the details of the tragic event in the following passage.

14. A SECOND MADRASA AALIA IS ESTABLISHED IN CALCUTTA AND MAULANA PRESIDES OVER IT

Maulana Hussain Ahmad Madani writes¹⁶:

"During the stay of Shaikhul Hind in Delhi, Maulana Abdullah Masri (a resident of Allahabad, but called by this title due to his long stay in Egypt for studies) came as an emissary of Maulana Abul Kalam Azad with the news that in support of the non-cooperation movement students of Madrasa Aalia of Calcutta have begun boycotting their classes. The students also wished that a national (independent from the British government) Madrasa Aalia be established under the supervision of the members of Khilafat Committee. It was urgently required that a teacher capable of teaching Hadith's book be sent to Calcutta so that he can organise the students and teach them. The Khilafat Committee was to bear all expenses. It was desired that Maulana Anwar Shah Kashmiri be sent. Shaikhul Hind said that it was not possible for Shah Saheb to leave Darul Uloom Deoband. He, however, assured the emissary that he would provide a prominent and trained teacher who would be capable of teaching all books of Hadith. He requested Maulana Abul Kalam Azad to postpone this programme till the general body meeting of the Jamiatul Ulama-i-Hind.

16. *Naqsh-e-Hayat*, Vol. 2, pp. 261-265.

Maulana Azad was president of the Khilafat Committee in Calcutta. Impressed by his powerful writings and speeches, the students of Madrasa Aalia had decided to quit the Madrasa. Thus, the entire responsibility of Madrasa Aalia (National) was with Maulana Azad and the Khilafat Committee. Teachers from Firangi Mahal and Amroha were called to teach there. Abdul Razzaq Malihabadi became the *Nazim* (head) of Madrasa Aalia (National) that was established at Nakhoda Masjid. Shaikhul Hind wanted either Maulana Shabbir Ahmad Uthmani or Maulana Murtaza Hasan to go there and take control of the revolutionary changes. Shaikhul Hind apprised both of them of this. But both remained silent and later politely declined. Since the date of the Jamiat's convention was close by, Shaikhul Hind called both to work as organisers of the convention. Till then Maulana Mufti Kifayatullah and Maulana Ahmad Saeed were discharging the duties of the convention. Later, two others joined them and the conference was successfully organised. After the conference was over, Shaikhul Hind called Maulana Habibur Rahman, the rector of Darul Uloom Deoband, Maulana Murtaza Hasan, and Maulana Shabbir Ahmad Uthmani and me for an exclusive meeting. Since quinine was used excessively as medicine in Shaikhul Hind's illness, his hearing ability was considerably impaired. After explaining the need in Calcutta, he asked each of us to write our opinion and suggest to him what to do. Maulana Murtaza Hasan and Maulana Shabbir Ahmad once again apologised for their inability to go there. I wrote that I had come to serve him after leaving the teaching job because he willed so. If I go to Calcutta, the purpose for which I was called would suffer. Besides, I also wrote that neither I was good at oratory, nor in writing, nor I had a good memory or acumen. However, whatever was his order I shall fully comply with it.

Shaikhul Hind went through the written replies of each of us, waited for a moment, pondered upon them and then said that one has to bend and rely on his own. He then turned to me and said that I should go there. I replied that I was gladly ready for it. Since my brother Syed Ahmad had sent dates

from Madina, I asked his permission to go to collect them and distribute them amongst his friends and relatives in Saharanpur and Deoband. I promised him to return within two to three days and then proceed to Calcutta. Shaikhul Hind agreed.

That very day I left for Saharanpur and Deoband. On the third or fourth day I returned. I was told that Shaikhul Hind had expressed his apprehension to Maulana Hamadullah that Maulana Khalil Ahmad might stop me from going to Calcutta. When I presented myself before Shaikhul Hind, he asked me if Maulana Khalilullah had told me anything about my visit to Calcutta. I replied that he had not said anything to me. I also told him I would not have entertained any advice or suggestion from any one after he had ordered me to proceed to Calcutta.

I arranged my belonging and got ready to go. At the time of departure, I once again went to Shaikhul Hind. He put his blessed hand on my head and bade me farewell. I did not know then that this would be the last ever farewell with Shaikhul Hind. But who knows about the destiny?

I departed for Calcutta. Amroha is on way. Many colleagues trooped in at the Amroha station and forced me to get down. Even after my repeated pleas and insistence, they forced me to break my journey, saying that Maulana Khalil Ahmad was in Amroha and it was his order that I be forced to go there. I had no option but to get down."

15. REASON FOR INSISTENCE TO GET DOWN AT AMROHA

"After I was forced to get down, I was informed that a date for public debate between the Shias and the Sunnis has been fixed. Since Maulana Khalil Ahmad had thorough knowledge of Shiaism and was a trained debater, he was asked to come to Amroha. Maulana had to his credit many successful debates against Shiaism and had also written several books refuting their contentions and arguments. However, the Khilafat movement was at its peak and the need of the time was to maintain unity among Indians in general and among Muslims in particular. Thus the residents of the town were

opposed to any Shia-Sunni debate and were highly critical of the organisers. Sane elements in both sects wanted the debate to be cancelled, but they had no courage to come out openly because it would have been construed as a defeat. Thus they wanted that a person engaged in the liberation movement should come forward and get the debate cancelled.

I had stayed in Amroha for many months on an earlier occasion and was a student of Maulana Khalil Ahmad. Thus, Maulana Khalil Saheb and others felt it necessary that I be forced to get down and requested to intervene so that no group could take mileage from cancellation to criticise other. At last, I was pressed to appear before a large gathering and address them. My speech did work in suppressing the provocation. While drawing their attention towards the critical phase of history through which Muslims were passing, I appealed to both the Shias and the Sunnis that any action that increased the gulf, instead of bridging it, was not proper. It was necessary to strengthen the unity and fraternity. I also drew their attention to the British barbarism in Karbala, Baghdad and the whole of Iraq. I rebuked both the Shias and the Sunnis, and told them of the horrific crimes that the British forces committed in Mecca, Madina and other religious places of the Muslims. My long speech had a powerful impact on both parties and the general public. Both parties understood what I was saying and thus things got settled.

I was preparing to leave for Calcutta when a telegram of Dr. Ansari was received that Shaikhul Hind had left this mundane world for his final abode and that his mortal remains were being sent to Deoband for the burial."

16. MAULANA MADANI REACHES DEOBAND

"The evening train had left. I took the night train and reached Deoband around 9 O'clock in the morning. When I reached Shaikhul Hind's residence, I saw people returning from the burial. I could only lament on my bad luck. After having the

honour of being at his service and at his beck and call for years, I couldn't be present beside him when he breathed his last. Alas! Nor could I be present at his last rites.

When after a few days' stay at Deoband I decided to leave for Calcutta, Hazrat Maulana Hafiz Ahmad, the Mohtamim (rector) of Darul Uloom Deoband, came to me and asked me to stay on in Deoband. I was confused. I argued with him that even during his illness, when Shaikhul Hind needed me more, he gave preference to the work in Calcutta, ignoring everything, and ordered me to proceed there. Now when he is no more, it would be unethical to ignore his wish and take an easy course—especially when the best available teachers were working for Darul Uloom Deoband. I asked him how could my stay at Deoband be justified in the circumstances? In short, my insistence on going to Calcutta paid dividends and the Mohtamim of Darul Uloom Deoband also concurred with me.

On reaching Calcutta, I took the charge of teaching Hadith. However, since the freedom movement was at its peak, and meetings and conferences were being held frequently, I had to participate in these meetings time and again. I was often taken to far away places and towns for meetings. I was also forced to participate in the famous Khilafat-Congress joint meeting at Maulvi Bazar. The meeting of the Congress was presided over by Mr. C.R. Das while I presided over the Khilafat and Jamiat meeting. Still a bigger meeting was organised at Rangpur. Twice I had to come to Uttar Pradesh, as well. A meeting was organised at Seohara in district Bijnaur. The Jamiat-e-Ulama meeting was presided over by Maulana Habibur Rahman, the Nayeb Mohtamim of Darul Uloom Deoband. I was given the responsibility to preside over the meeting of Khilafat. This time too it was a joint meeting organised by the Congress and the Khilafat Committee. Likewise, I had attended the annual meeting of Mazahir Uloom in Saharanpur while teaching in Calcutta. Later on, I participated in the famous meeting at Karachi, for which a historic case was registered against us, and I along with Maulana Mohammad Ali and Maulana Shaukat Ali were

honoured with two year's imprisonment with hard labour. This also made me lose my job in Calcutta."¹⁷

17. THE HUMILITY AND CONTRIBUTIONS OF MAULANA MADANI, THE SUCCESSOR OF SHAIKHUL HIND

After the sad demise of Shaikhul Hind Maulana Mahmood Hasan, the Muslim world accepted Maulana Hussain Ahmad Madani as the true successor of Shaikhul Hind. And time paved the way for his leadership. He himself, however, believed that neither was he a successor, nor a leader. Rather, he believed, his selection was a disgrace for his elders. For this reason, beside his signature he used to write *Nang-e-Asla'* (infamous descendant). And he wrote this so religiously that it was almost impossible to find his signature without this epithet. He himself explains the reason for it in the following words:

"From the very beginning I have remained a self-centred man. I am lethargic in action. I have lived a materialistic, sinful and worldly life. While I have crossed the age of seventy, I have no virtuous deeds in my account. The treasure of sin is full of grandeur. When I look back at my apparent deeds, I have no hope of forgiveness, save Allah's rewards with His mercy and blessings. People think that I am something, but the truth is that my life is bereft of all good deeds that make a man virtuous and spiritually elevated.

I have blackened my forehead by kneeling on
the doors of false gods,
I have put some more blame on Islam being a Muslim!

The truth is that Allah Almighty by His sheer grace made me reach at the doors of the greatest spiritual personalities of the time, such as Hazrat Maulana Gongohi and Shaikhul Hind (may Allah's peace and blessings be upon them), and honoured me by placing me at their feet. But my own selfish desires, zigzag approach, hard luck and laziness made me gain nothing.

17. *Naqsh-e-Hayat*, Vol. 2, pp. 272-273.

No perfect guide can benefit a person who is born with an ill fate, As *Sikandar* (the great ruler) goes thirsty without having nectar from the hands of *Kha'zir* (a prophet immortalized by the fountain of life)

And for this very reason I write about myself 'Nang-e-Asla' (infamous descendant). The epithet that I have chosen for myself is not a mere pretension, but a fact. Before my predecessors I am nothing but a disgrace. I am ashamed for the place where I am. I reproach myself. People too entertain good opinion about me, which is not right¹⁸."

In reply to a message from Maulana Abdul Majid Daryabadi, the editor of *Sidq*, in which he desired to come to him to purify his soul, Maulana Madani wrote:

"My honourable (friend) going to a selfish and useless worldly dog to purify his soul! What does this mean? A thirsty man does search for a river, but not for fire. The truth is that I am ashamed of my own wrong deeds and often live with this feeling. Not to say of ordinary human being, my real state is worse than a mean beast.

*Though people have a high opinion about me,
The fact remains, if not for the forgiveness of Allah,
I am the worst one!*

My dear Maulana! Even if we did not have the Ulama and nobles of the stature that we have today, it was not advisable to look towards a maligned and self-righteous worldly person like me.

No person would like the company of a fool,
Even if the wise vanish from this earth!

Seeking purification of soul from a self-seeking materialist? Sounds strange!¹⁹

Maulana Hussain Ahmad Madani was in Sabarmati prison of Ahmedabad. Maulana Mohammad Uzair Gul and Maulana Mohammad Mobeen got his speeches (that were delivered by him in Delhi and Seohara) published under the title '*Aseer Malta Ka Paigham*' (Message from the Prisoner of Malta). On the title

18. Letter (56) written to Maulana Sifatullah Saheb, *Maktuba't-e-Shaikhul Islam*, Vol. 2, p. 210.

19. Letter no. 42, Vol. 1, p. 118.

page, they added to Maulana's name the cognomen of Janasheen Shaikhul Hind (the successor of Shaikhul Hind). Maulana wrote to them a five-page long letter, severely arguing how it was wrong for him to carry such a title.²⁰

Whatever be Maulana's modest opinion about himself, his life was an open book, proving clearly that he was the true successor of Shaikhul Hind. Throughout India's Independence movement and even after it gained freedom when the country was passing through tumultuous situations, Maulana provided the nation a wise leadership at every stage. He fulfilled each and every demand of a wise leadership with such bravery and perseverance that Shaikhul Hind could not have coped in his old age.

18. AGITATION IN THE ARMY AND POLICE FORCE

The tumult of the First World War and the highhandedness of the British after their success in it made the political leaders active. The issue of Khilafat gave them an impetus. In Ramazan 1339 Hijri, corresponding to 1920, when Shaikhul Hind returned after his release from Malta and gave the call of non-co-operation with the British government, the movement turned into tremor. And it was this tremor that demolished many parapets of the Aligarh Muslim University. Students boycotted the university and established another university by the name of Jamia Millia. Shaikhul Hind presided over the inaugural function of the university. Thereafter, he presided over the 2nd Conference of Jamiat Ulama-i-Hind at New Delhi on 7-9 Rabiul Awwal 1339 Hijri, corresponding to November 19-21, 1920. The resolution passed at the Jamiat conference asked "Muslims not to join the Army of the enemy of Islam or support them militarily."

Just a week later, on Rabiul Awwal 1339 Hijri corresponding to November 1920, Shaikhul Hind left this world for his heavenly abode. Now the responsibility to explain the term

20. Letter no. 127, pp. 357-361.

'enemy of Islam', whose army the Muslims were asked not to join, was left to Shaikhul Hind's successor. He discharged this duty with such clarity and a brave heart of a Mujahid that the dreadful scene of the proverbial saying "the greatest of Jihad is to tell the truth before a tyrant ruler" flashed before one's eyes.

A visible proof of this was seen at the Karachi session of the All India Khilafat Committee, held on July 8-9, 1921, corresponding to 1-2 Zil Qa'dah 1339 Hijri. This session, presided over by Maulana Mohammad Ali Jauhar, passed a resolution declaring the service in the British Army 'Haram' (religiously prohibited). Only a religious scholar can pass the canon law declaring something *Haram* or *Halal* (prohibited or lawful). The Islamic scholar at that time was Maulana Hussain Ahmad Madani. It was he who proposed this resolution. This was the sixth resolution of the Karachi session. He read the resolution while informing the people that this was the gist of the session. Peer Ghulam Mojadid interpreted it in Sindhi language. Dr. Kitchlu, Maulana Nisar Ahmad and Maulana Shaukat Ali spoke in support of the resolution. Then Jagatguru Shankaracharya addressed the public in English.

The resolution was given the form of *fatwa*, and was signed by Peer Ghulam Mojadid, Maulana Hussain Ahmad Madani and Maulana Nisar Ahmad. The British authorities, however, declared as unlawful an earlier unanimous edict of Jamiat Ulama and seized it. They also declared as unlawful the resolution passed at Karachi session. All the seven persons who were active in getting this resolution passed were arrested under Sections 120 (B), 131 and 505 of the Indian Penal Code 117 and put behind bars in Karachi.

On September 26, 1921, the trial proceedings began in Khaliq Deena Hall of Karachi. On September 29, they were charge-sheeted and the case was placed before the sessions judge. The hearing was fixed for October 15, 1921, but the case was actually placed before the sessions judge on October 24, 1921. The verdict in the case was given on November 2, 1921. All the assessors (jury) appointed to witness the court proceeding and advise the government were Hindus.

At the time of verdict, four assessors (juries) found the charges levelled against them correct and declared all, except the Jagatguru Shankaracharya, guilty. Only one assessor said that the charges levelled against the accused were false. On the basis of a majority, the verdict was pronounced. The Jagatguru was set free and all others were awarded two years' rigorous imprisonment.²¹

In the same case, on September 29, 1921, the statement of Maulana Hussain Ahmad Madani was recorded. When he started a long speech, he was asked to present his statement in the written form, which he did. This statement is of historic importance and should be preserved for the coming generations. Interestingly enough, this statement will never be overlooked by any one because the same modest and humble person who called himself 'Nang-e-Asla'f' (infamous descendant) stood before the court with the dignity of being an Islamic scholar and a protector of Shariah. Besides, he held the pride that he was the man who had taught Hadith at the Prophet's Mosque. And thus what he said was clear and open. There was no hesitation in his statement and no twists. At the same time, the mentality of the ruling class also should not go unexposed. The judges should be appreciated for giving the accused the liberty to express their views unhindered, though they also showed the partiality of Chair.

Before delivering his verdict, Judge Kennedy, who was also the Judicial Commissioner of Sindh, delivered a lecture before the jury. His address not only spoke about his heart and mind but also conveyed the feelings of the entire leadership of the Christian world. His eloquent and sharp tongue said:

"It is possible that among us there are people who consider the fate meted out to Turkey harsh and unjustified, and their feeling is guided by simple reasons that they had been custodian of those sacred places or may be they have just sympathy towards them.

21. The story of Karachi case titled 'Qaid-e-A'zadi' (The Imprisonment of Independence) published by Hindustan Review.

Those who are grieved to see that at a time when the plea of even a small nation is being considered and only the Islamic and the Muslim nations are being banished from their conquered territories, they should also see the other side of the coin. The sword that had given it to them, the same sword is taking it back. And what a Constantinople had lost, it is getting from another."

Compare the following written statement of Maulana Hussain Ahmad Madani with the sharp words of the British judge, and then ponder upon the dangerous situation faced by our Ulama for the same task of preserving freedom and justice on this earth.

19. THE STATEMENT OF MAULANA (MAULVI) HUSSAIN AHMAD DEOBANDI MAHAJIR MAKKI, SUBMITTED IN THE COURT OF CITY MAGISTRATE, KARACHI, BY ACCUSED NO. 2, DATED SEPTEMBER 29, 1921

- Question: (asked by the court) Maulvi Hussain Ahmad! Were you present in the conference?
 Answer: I shall reply all in the course of my statement.
 Question: Did you address the previous conference (Karachi conference)?
 Answer: My answer to this question is the same as to the previous one.
 Question: Did the conference pass any resolution that had to do something with the (British) Army?
 Answer: My reply to this question remains the same as to the above one.
 Question: Do you wish to say anything about the witness?
 Answer: My answer remains the same.

20. MAULANA'S STATEMENT

While supporting the statement made by my honourable friend Mr. Mohammad Ali Jauhar, I would like to state that since the issue is religious, I would give elaborate answers to the

questions put to me in the light of the historical events that have taken place till date. These events show that India is a country of religious people. They also show that people in India are religiously more prejudiced than in other countries. And thus, it is considered essential for any government to give special privileges to religion. The British scholars and Queen Victoria have understood this secret well. Undoubtedly they have understood it that maintenance of peace and amity in India is based on religious freedom of its citizens. It was for this reason that the Queen's pronouncement was published in which the need for total religious freedom was recognised and which Maulana Ali Jauhar was quoting (in the conference). Any sort of interference at any point of time was to be considered unethical. It was clearly said that the persons engaged in religious activities would not be troubled. This brought peace.

Having drawn attention towards the declaration, I would now like to draw attention towards my status. I have two statuses in my community. The first that I am a Muslim and the second is that I am an Islamic scholar. (At this point the Magistrate interrupted, saying that he was not interested in his lecture. He asked him to confine to the statement. Maulana retorted that he was not giving a lecture but answering questions regarding the resolution. He then continued.) Being a Muslim, it is my duty that I believe in each and every word of the Holy Qur'an and also believe in the words and injunctions of Prophet Mohammad (SAW). If any worldly power tries to stop Muslims from following any Commandment of the Holy Qur'an and the Prophet, it is incumbent upon them to ignore it. If this is the duty of every Muslim, one will have to believe and act upon its Commandments. There are words to this effect at several places in the Qur'an and in the Hadith (collection of the Prophet's sayings). Hazrat Mohammad (SAW) has said that it is incumbent on every Muslims to obey a ruler, whether he is to his liking or not, till his order is not in contravention to the Commands of Allah. If the ruler's orders are in contravention to the Commands of Allah, one

shouldn't obey him. In yet another Hadith it has been said that obedience is to none except to the Commands of Allah and His Prophet. The third Hadith says that the obedience to any creature should not be in disobedience to Allah.

The stories of early Caliphs of Islam are noted in the history books. When Caliphs such as Hazrat Abu Bakar, Hazrat Umar, Hazrat Ali (may Allah be pleased with all of them) and others were asked questions such as "Are you the king of Muslims?", their answer used to be, "Yes till my orders conform to the Commands of Allah and His Prophet. However, the moment I order them against the Commands of Allah, that very moment I would cease to be a king."

My second position is that of a protector of Islam and the Islamic society. And since I have been a teacher for a long period (10 Years) at the sacred mosque of the Prophet, it is incumbent upon me to discharge the duty of imparting knowledge. As per the Qur'anic injunctions, it is also incumbent upon every scholar of the Holy Qur'an to pass on and convey the message of the Qur'an and teachings of the Prophet to every individual.

Thus in the second chapter of the Holy Qur'an, Allah Subhanahu Wa Ta'la says:

"Those who hide the proofs and the guidance which We revealed, after We had made it clear in the Scripture; such are accursed of Allah and accursed of those who have the power to curse."

(Surah Al Baqrah, Verse: 159)

There are numerous verses in the Holy Qur'an like this. Prophet Mohammad (SAW) says:

If a man is asked about a thing in his knowledge and he hides it, he will be bridled with fire on the day of judgement.

The Prophet of Allah says that Muslims should call people towards good things and stop them from doing any bad thing. If they won't, the wrath of Allah may descend on all. There are plenty of such verses in the Holy Qur'an and in the sayings of the Prophet. Therefore, it is incumbent upon every Muslim, especially an Islamic scholar, to convey this message to others.

This is the way of the Prophets. And the sixth chapter of the Holy Qur'an mentions it. It says:

"Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah is ever Mighty, Wise."

(Surah Al Nisaa, Verse: 165)

After the Prophets, this is duty of the Islamic scholars to convey it. Whether any one listens or not, it is their duty to reach to the people.

After this, I would like to draw your attention to this resolution. In the Holy Qur'an great punishment is prescribed for the murder of a Muslim. After infidelity, no sin is more punishable than the murder of a Muslim. Allah says in Surah Nisaa:

"Whoso slayeth a believer of set purpose, his reward is Hell forever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom."

(Surah Al Nisaa, Verse: 93)

In Sura Furqa'n (The Criterion), while talking about His good servants, Allah Subhanahu Wa Ta'la says:

"And those who cry not unto any other god along with Allah, nor take the life which Allah had forbidden save in (course of) justice, nor commit adultery—and whoso doth this shall pay the penalty; the doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained forever."

(Surah Al Furqa'n, Verse: 68 & 69)

The Ayah of the 'Surah Al Nisaa' says:

"O' ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not your selves. Lo! Allah is ever Merciful unto you: And whoso doeth that through aggression and injustice, We shall cast him into Fire, and that is ever easy for Allah."

(Surah Al Nisaa, Verse: 29 & 30)

The Ayah of the Surah Furqa'n says:

"It is not a believer to kill a believer unless (it be) by mistake.....²²"

(Surah Al Nisaa, Verse: 92)

This Ayah is related to the previous Ummah. After mentioning the tragic episode of Habil and Qabil, Allah says:

"For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind..."

(Surah Al Maidah, Verse: 32)

In Surah Isra (The Children of Israel), it is written:

"And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! He will be helped."

The above mentioned six verses talk of the prohibition of the killing of a Muslim. The Prophet's sayings are numerous in this regard and they are very harsh in expression. Whatever I can recall at this moment or can get from the books at hand, I shall mention here. Since the entire book on Hadith is not available, I would limit myself to quoting thirty-four Ahadith of the Prophet (SAW).

According to the Sahih Bukhari, Muslim Sharif, Abu Dawood, Nasaee and Ibne Ma'ja. Prophet Mohammad delivered his last sermon on 10th of Zil Hijja i.e. ninety-two (92) days before his demise. On Saturday, after Zohr (noon) prayer in Masjid Kheif and in the area of Mena, the Prophet in his Farewell Message to the gathering of around one hundred and seventy-five thousand Muslims, counselled Muslims. Among his advice are:

1. Beware O' Muslim! As this day, this place and this

22. *Khata'* – By mistake, this means that it may happen that a Muslim is killed at the hands of another Muslim by mistake. However, this cannot happen that a Muslim kills another Muslim intentionally. If he does it intentionally, he shall remain in the Hell forever, for he has committed a great sin.

month are sacrosanct to you, so are your blood and your property unto each other. Beware! Don't go astray and start beheading each other when I am no more with you. (*Muslim Sharif*, Vol. 2, p. 60)

2. No blood-letting of any Muslim is permissible, save in three conditions (a) life for a life (for an unjustified murder), (b) for committing adultery with a woman after being married, (c) for apostasy from Islam and leaving the rank of Muslims after having accepted it. (*Muslim Sharif*, Vol. 2, 59)
3. This Hadith is mentioned in Bukhari Sharif, Muslim Sharif, Abu Dawood, Tirmizi, Nasaee etc. The Prophet is reported as having said:
I have been commanded by Allah to fight till they profess there is no god but Allah. Soon they have uttered it, their life and property is sacrosanct. Without any Islamic sanction, nobody can harm.
(*Muslim Sharif*, Vol. 1, 37)
4. This Hadith is mentioned in Muslim Sharif, Nasaee, Tirmizi, Ibn Ma'ja etc. According to this Hadith, the Prophet is reported as having said:
Before Allah it is easy that the whole world is destroyed than a Muslim be murdered. (*Tirmizi*, Vol. 1, Page 259)
5. To abuse a Muslim is a great sin and to fight war with him is infidelity. (*Muslim Sharif*, Vol. 1, 58)
6. Muslim is one from whose tongue and hand a Muslim is safe.
(*Tirmizi Sharif*, Vol. 2, 90)
7. This Hadith is mentioned in Bukhari Sharif, Muslim Sharif, Nasaee etc. According to this Hadith, the Prophet is reported as having said:
Save yourself from seven things that destroy human being. One among them is the murder of a Muslim.
(*Muslim Sharif*, Vol. 1, 64)
8. Prophet Mohammad (SAW) said:
A man who prays as we have prayed and then turns his face towards our *Qibla* and eats from a

slaughtered animal the way we have slaughtered, this is the Muslim for whom Allah and His Messenger has taken responsibility. Thus don't embezzle with the trust of Allah

(*Mishka't Sharif*, Page 12)

9. This Hadith is mentioned in Ibn Ma'ja, Bahiqi and Tabrani. According to this Hadith, the Prophet is reported as having said:
Even if the whole inhabitants of the Heaven and the Earth join hands in the murder of a single Muslim, Allah will throw them all into the Hell.
(*Tirmizi Sharif*, Vol. 1, 259)
10. This Hadith is mentioned in Ibn Ma'ja, Bahiqi and Sahbaani. According to this Hadith, the Prophet is reported as having said:
A person abetting in the murder of a Muslim even by half a word will be presented before Allah, inscribed on his forehead between his two eyes, the man is despondent of Allah's Mercy.
11. This Hadith is mentioned in Muslim Sharif, etc. According to this Hadith, the Prophet is reported as having said:
Osama bin Zaid (RA) narrates: the Prophet of Allah (SAW) sent me to certain men of Johainah tribe. I came face to face with a person. When I was about to throw the spear, the man recited Lailaha Ilallah. However, I killed him with the spear. Then I came to the Prophet (SAW). He became angry and asked me, 'Did you kill him even though he was reciting Shahada?' I said: O' Prophet of Allah, I did so to save his life. The Prophet said, 'What would you answer when the Shahada would come fighting on his behalf?' The Prophet (SAW) repeated it several times angrily.
(*Muslim Sharif*, Vol. 1, 68)
12. This Hadith is mentioned in Tirmizi and Tabrani. According to this Hadith, the Prophet is reported as having said:

On the day of judgement, the slain would come with his head hanging in one hand and from the other he would catch his murderer. From his veins blood would be spouting. Likewise, he would be dragging the murderer to the throne of Allah and say to the Lord of the Worlds that he had killed him. Allah would decree that the murderer is damned. And he will be pushed into the Hell.

At this point the Magistrate asked Maulana Madani if there was still more. "I heard your speech enough, wind it up." Maulana replied, "I have got it noted and accordingly I am presenting before you. And also want you to understand that these are religious resolutions." The magistrate told Maulana that this did not mean that he read the whole Qur'an before him. Maulana said that he was not reading Qur'an. "I am quoting the sayings of the Prophet so that the resolution is clear before you." Then he continued.

13. It is reported in Ibn Ma'ja. According to this Hadith, the Prophet is reported as having said:

The religion for a Muslim is easy to follow till he does not spill the blood unlawfully.

14. This Hadith is mentioned in Bukhari, Muslim, Tirmizi, Nasaee, Ibn Ma'ja etc. According to this Hadith, the Prophet is reported as having said:

The first test of the servant of Allah will be in Salah. And in the rights of men, the first judgement will be of blood.

(Tirmizi, Vol. 1, 256)

15. This Hadith is mentioned in Bukhari, Muslim, and Tirmizi etc. According to this Hadith, the Prophet is reported as having said:

Whosoever raises arms on us (means Muslims), he is not from among us.

16. This Hadith is reported in Bukhari Sharif, Muslim Sharif etc. According to this Hadith, the Prophet is reported as having said:

Osama bin Zaid (RA) narrates: the Prophet of Allah

(SAW) sent me to certain men of Johainah tribe. I came face to face with a person. When I was about to throw the spear, he recited Lailaha Ilallah. However, I killed him with my spear. Then I came to the Prophet (SAW) and the Prophet said: Did you kill him even though he recited Lailaha Ilallah? I replied that O' Messenger of Allah, the man did it (recited Lailaha Ilallah) because of the fear of arm. The Prophet angrily asked me several times: "Did you open his heart and see it?" The Prophet of Allah kept on repeating this and I wished I had accepted Islam after the incident. (*Muslim Sharif*, Vol. 1, 68)

17. This Hadith is reported in Bukhari, Muslim, Tirmizi etc. According to this Hadith, the Prophet is reported as having said:

When two Muslims fight with each other with their sword, both the slain and the murderer would be thrown into the Hell. People asked: O' Prophet of Allah (SAW), there is reason for the murderer going to the Hell, but why the slain? The Prophet said: because the man had intended to kill the fellow Muslim.

18. This Hadith is reported in Nasaee and Bihiqi. According to this Hadith, the Prophet is reported as having said:

- (a) Before Allah, murder of a Muslim is bigger crime than the ruination of the world.
(b) Murder is a crime, from the consequences of which it is quite difficult to escape.

19. Hazrat Ibn Omar (RA) narrates that he saw the Prophet of Allah (SAW) circumambulating the Kaaba and saying, "O' Kaaba how nice of you! And how nice is your air! How imposing are you! And how grand is your respect! I swear to Him in whose hand is Muhammad's life that the sanctity of the life and property of a *Momin* before Allah is more than your sanctity." (*Ibn Ma'ja*)

20. If one could do, he must that a palm full of Muslim's blood, even to the amount of a chicken, doesn't become hindrance between him and Jannah. Because when such

a man will come to any door of *Jannah* (Heaven), Allah will stop him from entering into the *Jannah*.

(Abu Dawood, Ibn Hibban, Nasa'ee, Hakim)

21. Allah may forgive every sin, but He will never forgive the death in a state of *Kufr* (infidelity) and the premeditated murder of a Muslim. Such sins will not ever be forgiven.

(Abu Dawood, Ibn Hiba'n, Nasaee, Ha'kim etc.)

22. Whosoever kills a Muslim without distinguishing between right and wrong, neither his obligatory prayer will be accepted nor his *Nawafil*.

(Abu Dawood)

23. There are seven doors of the Hell. One door is for such persons who would have raised swords on Muslims.

(Tirmizi Sharif)

24. The Prophet of Allah (SAW) has asked not to hand over the unsheathed sword because it may injure a Muslim.

(Tirmizi Sharif, Vol. 2, 39)

25. Whosoever points iron towards his brother, even the man doing so is his own brother, angel curse him till he keeps it down.

(Muslim Sharif, Vol. 2, Page 328)

26. None of you should point to your brother with an arm because no one knows that *Shaita'n* (devils) may harm him with his hand and he be thrown into the ditch of the Hell.

(Muslim Sharif, Vol. 2, 328)

27. Whosoever amongst you pass through my mosque or the market with an arrow, he should catch hold of its spear so that no Muslim is harmed.

(Muslim, Volume 2, 328)

28. A Muslim always remains swift and pious in matters of religion provided he has not committed any murder. When he commits the murder, he becomes lethargic.

(Abu Dawood, Vol. 2, 231)

29. Major sins are: (a) Association of another god than Allah, (b) Disobedience of parents, (c) Murder of a sacred life, and (d) False oath. (Bukhari Sharif & Muslim)

30. It is not permissible for a Muslim to terrify another Muslim.

(Abu Dawood)

31. Don't terrify Muslims because to frighten them is a great sin.

(Bazzaziah, Tabraani)

32. Whosoever would terrorise Muslims, verily Allah will not allay him from the terror of the day of Judgement.

(Tabra'ni)

33. One who raises the sword against Muslims and persecute them without any distinction (of good and bad) even without caring to spill blood of a believer and non-Muslims under treaty, he is neither for me nor I am for him.

(Muslim Sharif)

34. Blood, honour and the property of a Muslim is prohibited upon another Muslim.

(Mishkaat Sharif)

I have quoted briefly six Surah from the Holy Qur'an and thirty-four Ahadith, according to which it is *Haram* (unlawful) to spill blood, wealth and honour of a Muslim; and to raise arm against him; and to participate in his murder; and to threaten him by pointing arms at him without any sanctions of Sharia (law). And the individual who commits such sin will suffer the wrath of God. Since the Army of the British government and the contingents of their police force are for this purpose, it is thus *Haram* to serve in it.

Now I would like to quote from some of the scholastic philosophies. It is written in reputed books such as '*Jauharah sharah Aqa'id Nafsi*', '*Sharah Mmawaqif*', '*Sharah Maqasid*', etc. that after the *Kufr* (infidelity) the biggest sin is to kill a Muslim without any legal right. In the book '*Qazi Khan*' (volume 3rd, page no. 540, chapter: Kitabal Ekrah) it is written that if a king asks a Muslim to eat ham, drink wine and eat dead meat, otherwise he will be killed, the Muslim should eat them. If he doesn't do it and is killed, he will die a sinner.

In the second situation, if a king orders that you utter

certain words of infidelity otherwise you will be killed; a Muslim should keep the faith in his heart and repeat the words with his tongue. It is, however, preferable not to utter these words and be killed and attain the ranks of martyr. In this condition, both to obey and disobey the order is permissible.

In the third situation, if a king orders to kill a Muslim or to chop his organs without any lawful reasons, he should prefer to die than to raise his hands against a Muslim. If he obeys the king's order, he will be sinner. It is incumbent upon him to face it with fortitude and be killed, and attain the ranks of martyr. To obey the king would be a sinful act.

The same topic has been discussed in '*Masala Alamgiri*' (Vol. 5, p. 44), in *Durr-e-Mukhtar* and *Sha'mi* etc. In *Bazari* (Vol. 6, p. 116), *Nuru1 Anwa'ar Tauzihe Talwih* and *Kashfe Bazoori* etc. the same thing is written: That if someone says that you will be killed if you don't cut a Muslim's hand or kill him, in such a situation one should prefer to die instead of killing a Muslim or chopping his hand.

The above quotes are from the book of cannon laws. In our religion, the Holy Qur'an comes in the first place. Hadith, scholastic philosophy and Islamic jurisprudence rank second, third and fourth respectively. Thus, all the references have been given accordingly. Besides, Ulama of even the English period are of the same view. Hazrat Shah Abdul Aziz Dehlawi in his treatise '*Fatwa*' (Vol. 2) and Maulana Abdul Haei Lucknawi in his treatise '*Fatwa*' (Vol. 3) clearly opined that to serve in the British Army is *Haram* (religiously prohibited). Even Maulana Ashraf Ali Thanwi's *Fatwa* is the same: That it is prohibited for Muslims to seek jobs in the British Army. This shows that the decision of the Jamiat Ulama-i-Hind and the resolution (passed at Karachi conference) is not new. Ever since its inception, Islam has had the same viewpoint. Thus to stop its publication is an interference in religious affairs. Its publication is needed because Muslims' current situation demands it. As a physician becomes more cautious and careful in prescribing medicine to a patient whose condition is serious, it is also the duty of Ulama to care more after seeing the deteriorating spiritual and religious condition of the

Muslims and ponder upon ways to check it from further deterioration.

Yet another reason is that at the time of the victory of Baitul Maqdis (Palestine), the Prime Minister of England, Mr. Lloyd George, called it a religious war. Even Mr. Churchill called it a crusade. In this situation, if a Muslim helps the Christianity, not only will he be doing a sinful act but also his act would be tantamount of *Kufr* (infidelity).

(The magistrate interrupted and said: I have heard your speech patiently. End it now. Maulana Madani: I have not touched the issue of Khilafat and non-co-operation yet. This was only about *Fatwa*. Still I would try to wind up after placing a few important points.)

Islam orders its adherents to obey the commands of the ruler but remain within the boundaries of Islamic law. Whatever has been said till now is under the boundaries of Islamic law and also under the confines of the law of Queen Victoria. If we are tortured for the reasons of being the followers of Islam, the responsibility lies with the government and not on us. If the government's plan is to usurp the freedom of religion, it should announce it clearly so that the seven crore Muslims could decide whether they have to live as Muslims or as the subjects of the British government. Twenty-two crore Hindus should also ponder upon what they have to do because when the religious freedom will be usurped, it will be of every one. If Lord Reading has been sent to burn the Holy Qur'an, tear down the books of Hadith and destroy the books of Islamic Fiqh (jurisprudence), then the first man to lay down life for the sake Islam is me here.

(Maulana Hussain Ahmad Madani had just uttered the last sentence when Maulana Mohammad Ali Jauhar kissed him, saying '*Jazakallah*'. People gathered in the court also said '*Jazakallah*' in unison.)

21. A DIFFERENT SORT OF PUNISHMENT IN KARACHI JAIL

In one of his letter, Maulana Hussain Ahmed Madani writes:

"In Karachi jail once I protested against 'Jharhti' (a word used for the physical check of prisoners before they entered the prison compound after work in the field. Sometimes, while checking belt etc. prisoners were asked to remove their clothes and wear knickers. Although I was given a longer pair of knickers after protest, I was punished for opposing 'Jharhti'. I was not alone in this protest. Three Hindu brethren—Mr. Jairam, Mr. Daulat Ram and Mr. Swami Krishna Nand—were with me in the protest. As a punishment, I was handcuffed at night. When I did not cease to protest, I was given 'Kanji' (salty soup of barley) instead of food. When my protest continued, my legs were fettered with iron chains for a month. A month's period was yet to be over when the news leaked outside the jail. Soon after the news was published in Gandhiji's *Young India* my fetters were removed. Thereafter, my body was touched for the sake of it but no 'Jharhti' (physical check) was made. I was never tied upside down. This news was wrong. Moreover, this punishment is not even mentioned in the jail manual. They have handcuffing, and tying the cuffs with a high object so that the prisoner cannot sit. He has to stand the whole day. Praise be Allah, this sort of situation did not arise for me and after the article was published things were further relaxed. The incident of *Aza'n* (call for prayer) came later. I had gone on hunger-strike for this. Three Hindu brethren and eight Muslims participated in it. As a punishment I was merely confined to the cell. After six days, jail officials made the decision. We were allowed to call *Aza'n* in low voice²³."

22. AFTER THE RELEASE

Big processions were organised for many prisoners who were released from the jail. However, the style of Maulana Hussain Ahmad Madani was unique. Wherever he went, he went without any advance notice so nobody knew when he was arriving or when he arrived.

People in Deoband were eagerly waiting for him. Arrangements were also made to welcome and honour him.

23. Taken from the *Letters of Shaikhul Islam*, Vol. 1, Letter no. 41, pp. 115-116.

He, however, reached Deoband at 2 O'clock in the morning and went to the residence of Shaikhul Hind. Only in the morning, people came to know that the successor of Shaikhul Hind had already arrived. Residents of Moradabad had made elaborate arrangements to welcome and receive him. But they came to know that Maulana Madani was already present in the Shahi Madrasa.

23. MAULANA'S STAY IN SILHYT

There was a group of scholars in Assam who had acquired degrees from Madrasa Alia of Calcutta, from Dhaka University and from Assam University. They had earned high profile diplomas and certificates. They were good in Arabic literature, were well versed with the English language and had good knowledge of contemporary educational subjects. But, they never studied Hadith (sayings of the Prophet) from a Mohadith (scholar of Hadith), and they longed for it. Maulana Hussain Ahmad Madani once visited there. When these scholars tested Shaikh Madani on the subject, they were enamoured of him and became captivated by his knowledge. They persistently requested him to stay on in Silhyt. When Maulana Madani took stock of the situation, he found their persistence worthy and full of love. He agreed to stay on in Silhyt. Many influential personalities of Darul Uloom Deoband, Delhi and Mendhow insisted that Maulana join their educational institutions, but he preferred to stay on in Silhyt. And from the first week of Rabiul Althani 1343, corresponding to December 1924, he began to teach there.

24. HIS STAY PROVES AUSPICIOUS

By Maulana's stay, it is said, the Almighty Allah made an invisible arrangement for the reformation of the Assam province. During his entire stay, besides teaching, he engaged in propagation of Islam. And this was done not merely in urban places, but also in remote and far-flung areas. Water

bodies, rivers and marshlands abound in the countryside of Bengal and Assam. After crossing these rivers and marshlands, Maulana would reach villages and whatever the number of people who gathered, he would convey to them the message of Allah. Sometimes it happened that after bearing all sorts of trouble, he visited a place and no more than seven or eight people's turned up to listen to his sermon. He, however, never felt aggrieved or disheartened by lack of crowd, and addressed those assembled and called them towards Allah's message with the same enthusiasm and cheerfulness that he exhibited while addressing a crowd of thousands. These journeys were often made on foot and sometimes he returned home late in the night. This selfless and relentless endeavour did wonders. Madrasas began coming up at various places. The lamp of religious education was lit. People who were ignorant of faith and religion not only became aware of the religion, but after courting devotion they began to scale the stages of mysticism.

25. MAULANA MADANI AS THE HEAD TEACHER OF DARUL ULOOM DEOBAND

For the first time in its history, Darul Uloom Deoband witnessed the ugly face of mutual discord in the year 1346 Hijri, corresponding to 1927 Gregorian. Students resorted to a new method called educational boycott. The teacher gentlemen got divided into two camps. The whole students body and the management of Darul Uloom were divided into two parties. The turrets of the house of knowledge had fallen, its base was shaken and its niches had split.

Students' desires were high-minded, slogans so testy that they did not spare even the revered and the most learned scholar and expert of Hadith, Allama Anwar Shah, and the head of Fiqh, Mufti Azizur Rahman. Students entertaining these desires, however, were oblivious of the changed times, lacked the ability to understand the state of affairs, and were unaware of the philosophy behind changes in an era. One cannot say the students were ignorant or made out to be ignorant.

Recounting golden episodes from the life history of rightly guided Caliphs can influence people's mind. Sentiments can be pitched to the boiling point. However, the importance of the state of affairs in a time period cannot be lowered. Past cannot be converted into the present. Hair dye can change the colour of the hair, but it cannot bring back the youthfulness and vigour of the bygone era. To imagine construction of something is easy, but to construct it actually is a difficult task. Removal is easy, but construction is difficult.

The minds of Maulana Hafiz Mohammad Ahmad and Maulana Habibur Rahman, Chairman and Vice Chairman respectively, were focused on this aspect. They were not averse to the possibility of struggle. But they considered the change of heart (of the rulers) impossible and the slogans of revolution a clamour before time.

Maulana Hussain Ahmad Madani was considered such a fighter who always brimmed with emotions and feelings. His actions, however, often showed him otherwise. His actions were thoughtful and intelligent. This time too his action proved it.

Although he was in Silhyt, two thousand miles away from Deoband, the whole situation and events were mirrored before his eyes. His eloquent thought had perceived what became visible in the near future.

The students' desires were deceptions, an illusion altogether. These heart-rending slogans were momentary, he thought. The edifice of Darul Uloom Deoband, whose foundation stone was laid by pious and religious people who were visionaries as well, could not be demolished like this. Maulana Hussain Ahmad Madani approved the wisdom and seriousness of approach of the people engaged in Darul Uloom's management. He considered it necessary to extend them his support and fullest cooperation not for the sake of Darul Uloom, but for the continuation of religious education of the coming generations.

Every facility befitting to a great Islamic scholar, a mystique and a national leader like Maulana Hussain Ahmad Madani was available in Silhyt. But when the invitation of the

Mohtamim (head) of Darul Uloom Deoband reached him, his conscience bespoke that the interest of Darul Uloom was greater than any personal interest that he may be losing or foresee to lose in the future. Darul Uloom was a thorny place to live in those days. But the sword and spearhead of the battlefield had made him habitual of such a life. Thus he bade farewell to the lovely, pleasant Silhyt and made the thorny desert of Darul Uloom Deoband his nest. It was the reward of his sincerity that the blowing windstorm subsided and Darul Uloom marched on the road of progress. In the words of Mufi Atiqur Rahman:

"The fact is that during the period Maulana Madani held the post of Vice Chancellor, Darul Uloom Deoband gained unprecedented popularity. It became such a renowned treasure-house of spiritual guidance that Darul Uloom had never enjoyed such a status in history. Maulana was both the head and unparalleled teacher of Hadith at the same time. His love for the downtrodden and his hospitality made this small town a garden of peace and tranquillity."²⁴

To lecture on Hadith, particularly of Bukhari Sharif, where around two hundred and fifty students attend at a time, was the best service – rather a matter of envy for those who value knowledge. But to liberate the country from foreign yoke was also the duty of the time. For fulfilling the best and envious service, one cannot side-track the duty of the day. Thus, Maulana Madani accepted the responsibility at Darul Uloom with the conditions that:

"Maulana shall be free for any political activities and Darul Uloom shall put no hurdle in it. He shall have the liberty to travel for at least a week in a month for his political mission. There shall be no requirement for him to submit any leave application. Money for the week that he shall be absent, will not be deducted from his salary."

However, a few years later when clashes between political parties affected many a sane minds, this concession was

24. The Daily Al-Jamiat, Shaikhul Islam number, p. 6, column: 2

revoked. As per Darul Uloom's rule, one was given only fifteen days in a year as the casual leave. For further absence, money was deducted from the salary. This applied to Maulana Madani as well.

26. CHANGE IN POLITICAL CLIMATE AND REFORMATION IN THE NATION'S MINDSET

When Maulana Madani and other detenus came out of the Karachi prison in the year 1923, they found the political climate in the country changed. Chauri Chawra is a village in district Gorakhpur where after being repeatedly humiliated villagers torched the police post and burnt alive six or seven policemen on February 5, 1923. Most of the Indian political stalwarts were in jail. The leader of the movement was Gandhiji. He believed in the principle of non-violence and wanted to run the whole movement on this basis. He realised that the masses were not yet capable of following this principle and gain freedom. Thus he withdrew the movement.²⁵

Indian leaders in general were not happy with this move of Gandhiji. Even being the greatest follower of Gandhiji, Pandit Jawaharalal Nehru wrote these words in jail:

"The incident of Chauri Chawra and the outcome of it has given

25. The short note of 'Rooh-e-Raushan Mustaqbil' is pregnant with meaning. It said: "The non-cooperation movement that started in 1921 went on spreading and strengthening itself. The government wanted to suppress it through different means. Riots followed. The biggest was the Chauri Chawra incident. As per Gandhiji's suggestion, the Working Committee of the Indian National Congress in its meeting at Bardoli passed a resolution revoking the Civil Disobedience movement for which more than thirty thousand people were jailed. Within a month of this revocation, Gandhiji was put to jail for six years on 13th March 1922. Gandhiji started 21-day fast in the jail on 20th December 1924. *Sudhi Sangathan* and Muslims movement stopped. Peace conference was organised. Gandhiji broke his fast. A few days after he was released."

us a chance to think over the ups and downs of the principle of non-violence. I felt that if the arguments of Gandhiji in withdrawing the movement were correct, our opponents would always have the opportunity that whenever they wished they would create such a situation when we would have to stop our fight.²⁶

The arrest of Muslim stalwarts like Maulana Mohammad Ali Jauhar and Maulana Abul Kalam Azad had infused life in the movement. People were restless and wanted that the Indian National Congress in its session at Ahmadabad adopt a resolution demanding total independence. Withdrawal of the non-co-operation movement diminished their enthusiasm. As the disenchantment grew among the people, the government's strategists considered it a blessing in disguise. They sent feelers to certain imprisoned Hindu leaders. The palpitations of Shradhanandji's heart gave them favourable signal.²⁷ The shrewd British needed it. Muslims had shown great enthusiasm during the Khilafat movement and had pushed hard for the Independence movement. Those Hindus who were patriots respected their sentiments. However, there were also highly educated Hindus²⁸ who had formed a dreadful picture of Muslims or, perhaps, they were presented a dreadful picture of what would happen to them if Muslims' enthusiasm for war of Independence succeeded.²⁹

26. *My Story*, Vol. 1, p. 146.

27. Maulana Tufail Ahmad writes that in the year 1929, renowned leader of non-co-operation movement Swami Shradhanan was taken out from the jail for talks. After the talks, which remained secret, he was soon freed from the jail. After his release from the jail, he started *Shudhikaran* of Muslims. The same time Dr. Moonje started a Sangathan that was a rabidly communal organisation. On another hand, at the Muslims' Educational Conference held in Aligarh, the Education Minister of Punjab, Sir Mian Fazal Hussain, asked Muslims to spread Islam among Rajputs.

28. For example, Madan Mohan Malviya.

29. It was famous then that the Viceroy of India had warned Madan Mohan Malviya while citing the example of Afghanistan.

While they were being presented this dreadful picture, their attention was also being drawn to a bigger loss the Hindu community had to bear for centuries because thousands upon thousands of Hindu families embraced Islam. In Uttar Pradesh³⁰, Rajasthan³¹ and Gujarat³², there were many tribes which had discarded the sacred thread of Hinduism and undergone circumcision ceremony. However, Islam had neither penetrated into their hearts and their culture, nor had their living style changed.

While lamenting the loss of these tribes to the Muslims, the strategists of the British government had assured the Hindus that these losses could be regained. Communal Hindus appreciated the British view and engaged themselves in the *Shudhikaran* movement (movement to make neo-Muslims to revert to Hinduism). In order to stop their inner bickerings, they formed organisations and tried hard to convert neo-Muslims by organising camps. The atmosphere at least in north India and Rajasthan was vitiated.

This was the period when Kamal Pasha had taken charge in Turkey. In his opinion, one should not venture beyond one's limits. Moreover, the Arab uprising had provided a good excuse for it. Thus he tore the fabric of Khilafat and absolved himself from the responsibility for the Muslims' world. When the centre of Khilafat itself ended, the Khilafat movement lost its esteem. The heat that the movement had generated began to die down and things for Muslims turned stagnant. The simoom of *Sudhikaran* broke this stagnation and produced a rival for this movement. If on one side there was *Sudhikaran* movement that called neo-Muslims to renounce their new

30. Malkha were probably Rajput. They were a big tribe in district Mathura, Etah and Etawa.

31. The Mau tribe in Allor. Bharatpur, Jaipur, Jodhpur and places around Ajmer such as Cheeta and Marani had great number of neo-Muslims for whom circumcision meant becoming a Muslim.

32. Ahmadabad, Surat and villages in Khera district had a tribe called Maula Islam Gracia, with a population around nearly one million.

religion and revert to habit of idol worship, on the other there was Tabligh movement calling them towards the sublime purity of Islam. Thus, instead of the centres of unity, centres of discord were established. The centre of Shudhikaran movement was at Gurukul Kangri in Dehradun, while the centre of Tabligh movement was in Karnal.

For a Mujahid and a great freedom fighter like Maulana Hussain Ahmad Madani such a political climate was highly disheartening. He knew that the British purpose behind these acts was nothing but to divide and rule and to crush the freedom movement. However, a courageous thinker does not allow despondency to overcome him. He too always looks for a way out that would turn the great despondency into hope.

Let us take a glance at the existing scenario during the freedom struggle:

1. Such a powerful nation was ruling over India that within the expanse of its reign the boundaries of East and West met. The Sun never set on its empire. Its resources were unlimited and everything that a nation needed to subjugate another was at its disposal—an enemy with whom, even if one wished, one could not meet with force as that force was non-existent. For the simple reason that the entire Indian population was unarmed and even gunshots could make them to shiver. Not to talk of cannon fire whose mere boom could turn things into shreds and pieces. Foreign powers like Turkey and Germany from whom some help could have been expected were destroyed. One's own strength was nil, a big zero. There was a strategy however. That strategy was boycott and non-co-operation. But this needed unity. And here the British policy of 'Divide and Rule' was in full swing, playing its ugly role. This could end, but only if the whole nation understood and felt about its worsening economic plight, destruction and humiliation.
2. During the Khilafat movement, the zeal to boycott the

British had reached its peak. The people showed this zeal not because of the economic exploitation by the British and hatred for slavery. It was because of the crime committed abroad by the British government against the Turks. When the Turkish situation changed, the people's enthusiasm and zeal weakened too. The need of the hour was to generate a strong feeling against the economic exploitation and the worsening plight of the masses so that strong and durable strategic steps could be taken till the misery was removed.

3. Economic issues had brought many revolutions in Europe. The end of the British hegemony in America was also made possible through boycott. After trampling over the natives, the Whites of Europe had become the citizens of America. The Whites from Britain through their diplomacy had taken over the power. Other European nations were now sick of the British hegemony. Through the instrument of boycott, they not only brought an end to the British rule, but they threw them out of their countries as well.
4. Things like boycott had no real meaning for the British. However, manufactured goods were their jugular vein. The boycott of goods manufactured by them could have taken their life. In the beginning of the twentieth century, Shaikhul Hind and his associates had well understood this vulnerability of the British. Thus the report the CID had prepared relating to the 'Reshmi Rumaal Conspiracy' contained the names of those who had started wearing locally made Khadi and were prodding others to boycott the clothes made in the mills of Manchester. Almost twelve years after the German war ended along with the Khilafat movement, the Independence movement started and the leadership passed over to Gandhiji, who made the spinning wheel the symbol of his movement. Thus, the boycott of the English goods that associates of Shaikhul Hind and Maulana Abul Kalam Azad practised now became the common programme.

27. PROGRAMMES

In view of the past experiences, Maulana Hussain Ahmad Madani tailored his programme for struggle in the political field. By instilling the feeling of economic exploitation among the masses, he inspired them and gave practical shape to the boycott of English goods. The definition and explanation of economic exploitation became the important topic of his speeches. From the pages of history books, from journals and newspapers, he collected and memorised a great deal of data.

India was a 'golden bird'. What sort of prosperity was in India before the Europeans arrived? How was the health of the people? What were the rates for grain and cereals? What were prices of essential goods? What was the state of industry? How popular were Indian goods abroad, especially in Europe itself? How much was India earning from its exports? How did the decline start after the Europeans arrived?

Instead of prosperity, there began poverty; instead of inexpensive and low price, things became costly; instead of wealth, there was penury; instead of opulence, there was scarcity; in place of knowledge and skill, there was illiteracy and pedantry; instead of unity, there was disunity, hate and jealousy. And all this went on increasing with the passage of time.

Maulana had complete data of progress and decline for every period from the reign of Afghans, that is, from 12th and 13th century to the British rule in the 20th century. A large portion of these data was in his mind and he used to present this before the people wherever he addressed meetings. He presided over many all-India conferences and a great part of his presidential address was devoted to highlight these facts. The purpose was to generate popular feelings against exploitation among Indians and prepare the base for freedom struggle on economic grounds. It was also to give them a sense of economy and introduction to politics. During his address, the conference turned into a class. At Darul Uloom he taught Hadith to his students. At conferences, he taught politics to the people. For a great period, almost ten to twelve years,

people were not very enthusiastic about his speeches. Sometimes, the moment he started presenting data, people began to leave the meeting, saying that Maulana had now started giving out the rates of flour and rice.

It was the steadfastness of Maulana that he never lost heart. Without bothering about the thinning audiences, he would explain each and every aspect in detail. And the labour was not lost. Slowly and gradually, people became attentive. Later, their interest grew so much that Maulana's style became a trend. People began to like those speeches that had the flavour of economic issues. Speeches that did not have this flavour were soon considered unimpressive.

Besides speeches, Maulana showed this determination in action too. Everything he personally used was made in India. In those days best soap-cakes came from England. But when presented to him for use, Maulana would politely decline them. People often pressed him to lead the prayers and he frequently accepted their demand. However, if the *Musallah* (prayer carpet) was made out of imported cloth he would remove it and pray on the palm-tree mat. He would not pray on cloths that carried square prints because that resembled the Cross. He even criticised if such squares were made on the boundary wall's wire netting.

Besides teaching, delivering lectures and public speeches became his preoccupation. He delivered hundreds of speeches in a year. And in every speech he dwelt at length on the economic problems of the people. His speeches were sincere and touched people's hearts. They gradually struck the right chord with the people and changed their minds.

28. INSERTION

Maulana Hussain Ahmad Madani was imparting political, educational and missionary services simultaneously. Above all, he was the head teacher of Darul Uloom Deoband and as such it was his duty to participate in the executive body meetings, supervise different departments, arrange collection of donations and find solutions to its economic problems. Only

a person of Maulana's calibre could do it all at a time. For this he had to sacrifice his peace and tranquillity. Day and night it was a struggle for him; a continuous struggle launched by a person whom the Creator had accorded an extraordinary spiritual power.

Many hours' long speeches at night, thereafter travel back, and on reaching the Madrasa, again hours of lectures to no less than two hundred and fifty students at a time—students of different calibre and temperament. Among them were also those who had been teaching for many years but wanted to listen to their Shaikh on Hadith. The same mind that began its day with lectures to more than two hundred and fifty students, would continue lecturing after *Zohar* (noon) prayer, after *Asar* (afternoon) prayer, and sometimes even after late night prayer, without tiring.

This routine was not for one or two days. It was continuous. And it was not confined only to daytime. Even at night the same sort of engagements continued. For example, during his stay in Deoband, it was his daily routine that after *Maghrib* (evening) prayer, he offered *Nawafil-e-Maghrib*, which is also called *Salatil Ada'bain*. In this, a chapter from the Holy Qur'an is recited daily. Then there were religious instructions to *Muridain* (people who had taken allegiance at his hand) or taking of allegiance itself. Then again, after *Isha'* (late night) prayer there would be at least two hours' lecture, then reading books, journals, newspapers and taking notes from them, and then invocation and contemplation after *Tahajjud* (mid-night prayer).

Appreciation and acclamation for such brave hearts that elevate the level of courage in other human being! But in the entire period of his freedom movement, instead of acclamation and appreciation, what he received was slander and accusations. He was abused and plans were hatched to humiliate him. There was a conspiracy (be this fate reserved for the enemy of Islam alone) to assassinate him and murderous attacks were even made on him. Ironically, all these acts were directed at him not by strangers or enemies, but from our own people. Only a Mujahid like him whom the

Almighty Allah had given unparalleled wealth of selflessness, who did not care for any praises or criticism, could have continuously and relentlessly struggled even in the face of such attacks and injuries to his feelings.

Almost ten months a year would pass in teaching and propagation. Then the blessed month of *Ramazan* (the month of fasting) would come with all its gaiety.³³ Syed Ahmad Shahid and his successors paid special attention to reforms in Bengal. How was it possible that Shaikhul Islam Maulana Hussain Ahmad Madani, who was the successor of his noble spiritual guide, would not make this too the focal point of his attention? His few years' stay in Silhyt had drawn the Muslims of Bengal, especially the Muslims of Assam, to him. The residents of Silhyt were so fond of him that they got the Shaikh 'reserved' for themselves for the whole month of *Ramazan*. They would spend the whole year wishing to see Shaikhul Islam. And soon as the month of *Sha'ba'n* arrived, the invitation letters would start reaching him. If any doubts arose in their mind, delegation from Silhyt residents would arrive to fetch Shaikh. Maulana would reach Silhyt on 27th or 28th of *Sha'ba'n*. Soon after he reached there, his schedule would become strangely different.

His spiritual disciples from all over Bengal would converge at Silhyt. Some of them would leave within a few days, but many others stayed on. On an average five hundred people assembled there everyday. After breaking fast and the *Maghrib* prayer, Maulana would engage himself in *Salatul Awwabin* (*Nawafil* after *Maghrib* prayer), reciting a chapter from the Holy Qur'an in this prayer. After *Isha*, he led *Taraweeh* prayer where five hundred to six hundred people took part. After *Taraweeh*, recitation of one more chapter from the Holy Qur'an was offered during the *Nawafil*. Then after a short rest, he offered *Tahajjud*, in which he recited the Qur'an consecutively. This continued till early morning. At the last

33. Maulana's engagements in the blessed month of *Ramadhan* have been written in detail in the book, '*Sha'ndar Ma'zi*' (glorious past).

hour, he would take *Sahur*, and a little rest after Fajr prayer. After just an hour and a half of rest, he would start meeting visitors and counselling them on religious affairs. The residents of Silhyt and people from nearby villages often invited him for public address and religious counselling. Maulana would take a short rest after lunch. After *Zohr*, the session to recite and to hear the recitation of the Holy Qur'an would begin and continue till *Asr* prayer. Between *Asr* and *Maghrib*, he would engage himself in counselling and admonition. Likewise, nine to ten sittings of the Holy Qur'an would go on in a day. Meetings for speeches and counselling would be in addition to this.

Soon after the Eid prayer was offered, he would start preparing to leave Silhyt. As per the request and demand of his followers and spiritual disciples scattered between Bengal and Deoband, Maulana would go on staying with them. At the end of Shawwal, he would reach Deoband. During this period if he decided to go for Hajj, such hectic journey would continue for six months without any rest or recreation. In Mecca and Madina, he had a vast circle of acquaintances. There too the same busy schedule would continue.

29. SECOND PHASE OF FREEDOM STRUGGLE AND THE ROLE OF MAULANA HUSSAIN AHMAD MADANI

The phase between 1923 and 1929 (that should be termed as the phase of propagation and training, during which Maulana addressed meetings at hundreds of places to arouse the public) was the period of turmoil from the political point of view. The British government wanted to suppress the popular feelings. It had already experimented suppression during the Khilafat movement. On one side, there were self-proclaimed leaders among Muslims and Hindus who had raised the banner of leadership. They served the purpose of the government because they were forming communal organisations and from their daily activities they were fanning communal feelings and hatred. On the other side, there were sincere patriots who had already worked in the freedom

movement. They were busy too. They were struggling to extinguish the flames of hatred that the communal organisations had lit. The polluted atmosphere had polluted people's minds too. There was neither a fixed goal, nor any thought-out programme. Those in power had their fingers on the strings of communal violin, but their tongues sang the 'raga' of reformation. What sort of reform was it to be was not yet clear.

The Indian National Congress had carried patriotism to the stairs of various autonomous states. But the Congress leaders were neither able to grasp the meaning and its status, nor were they able to explain its essence to the people. It was like the saying of a poet:

The dream of mine became tired of the excesses of interpretation!

The Muslim League and the Hindu Mahasabha were already there. When the expectations of imaginary rights increased, signboards of more organisations started coming up. Some parties got together and started efforts at unity. However, these parties themselves became a party to disunity. The British Parliament in London wanted to give a lot of things to Indians, but they were pained to see that Indians are not united. Many groups were at one another's throat. The Parliament in London announced the formation of a committee called the Simon Commission. The commission was tasked to investigate, upon reaching India, the extent to which Indians had acquired political awareness, what responsibilities could they handle and how many rights should they be given. Lord Birkenhead, the Minister of Indian Affairs in the British government, even went to the extent of stating that if Indians by their mutual co-operation and consultation could come out with a Constitution and present it before the commission, the commission would accept it. The Indian leaders took it as a challenge. Efforts were made to bring about unity. Sometimes 'Unity Conferences' were held and sometimes 'All Parties Conferences'. 'Muslim All-Party Conference' was held on December 31, 1938 and January 1, 1939 in Delhi. His Highness Sir Agha Khan arrived from London to preside over it. The

long resolution adopted by the conference was based on the conditions that later on became the 14-point charter of demands of Mohammad Ali Jinnah. For example, India would be a federal country, residuary powers would rest with the states; one-third seats in the national Parliament would be reserved for the Muslim members; in states where they were a numerical minority 33 per cent seats would be reserved for the Muslims in the state legislatures; and in the states where Muslims were in a majority, their majority in the state legislatures should be maintained. No Bill or proposal would be allowed to be introduced in the national Parliament if three-fourth members of that community were opposed to it; separate electorate for the Muslim would continue as long as they deem it necessary; proportionate to their population, seats should be reserved for the Muslims in the government employment etc.

During this chaotic situation, a committee called 'Nehru Committee' under the chairmanship of Motilal Nehru was formed. The committee prepared a report that contained suggestions for reformation, believing that this was acceptable to all parties. Unfortunately, however, no party accepted the report. The Congress accepted the report because the party itself had formed the committee that made these suggestions. The Jamiat Ulama rejected it because the committee had put the suggestion of '*Swaraj*' as the last stage. The Jamiat Ulama was the party representing those Ulama who sacrificed their lives and wealth in pressing the demand that the British quit India. The Jamiat at its Calcutta session had already passed the resolution demanding total Independence.

At last, by the end of 1929, the Congress changed its stand. At its Lahore session on December 25, 1929, the party adopted a resolution demanding total Independence. Thus, the 'Nehru Report' was dumped for good into the river Ra'vi. After a month, on January 26, 1930, it celebrated the Independence Day. Meetings were held, processions were taken out, flags were unfurled and oaths were taken to make any sacrifice that the total Independence demanded.

On March 13, 1930, Gandhiji marched barefoot to Dandi so that he would prepare salt after breaking the British law. Hindu-Muslim patriots ran together shoulder to shoulder and began to march with Gandhiji. That made the Dandi march a historic event in India's Independence movement. In fact, it was this march that infused new life in the Independence movement.

30. PARTICIPATION OF JAMIAT ULAMA-I-HIND

When steps were taken to achieve a goal that the Jamiat Ulama-i-Hind had nursed for years, it was not possible for it to drag its feet. It organised a general body meeting at Amroha (May 3-6, 1930) and decided that when the Indian National Congress had dumped the Nehru Report and made total Independence its goal, there was no reason for Muslims to stay away from the Congress. Rather, it was their duty now that following the Shariah and with full determination and perseverance they should co-ordinate with the Congress and start marching on the non-violent path towards Independence.

Extending elderly person's affection to scholar Maulana Hifzur Rahman, whom later generations were to call 'Mujahid-e-Millat', Maulana Hussain Ahmad Madani asked him to present the resolution at the Jamiat Ulama session. And lest any other leader take the lead, he himself seconded it. He shed light on the resolution from all angles, including religious, and termed the struggle for Independence as a religious obligation. The second and third persons to support the resolution were Allama Syed Sulaiman Nadwi and Maulana Abdul Mohasin Sajjad, the Nayab Ameer of Emarat Shariah of Bihar. Thereafter, famous interpreter of the Holy Qur'an from Lahore Maulana Ahmad Ali and Maulana Abdul Haleem Siddiqui and others supported the resolution.

The session was highly uproarious. Big guns from cities were not ready to take the responsibility of this conference. Selfless people of Amroha and Moradabad, especially Syed Ali Muttaqi Khan, came forward to shoulder the responsibility.

They had to squarely face the challenges put up by both the Muslims and non-Muslims. Besides Jamiat members, Ulama closely associated with Maulana and other Muslim dignitaries attended the conference after taking permission from the government. They sympathised with Jamiat and advised it not to pass a resolution in support of the Indian National Congress.

Some Muslim leaders, notably among them Ali brothers had given a tempting slogan "First agreement and then co-operation". They also floated a Jamiatul Ulama of their own and organised its conference under the chairmanship of Maulana Mohammad Ali Jauhar at Amroha about the same time. Their resolutions were as enchanting as their slogans. It made common Muslims angry with Jamiatul Ulama-i-Hind as they were with the Indian National Congress.

No doubt, agreement was necessary. But from 1922 till date Muslims were cheated. And since these cheats were alive, was any agreement possible in their presence? Especially when the accord would have affected those who for their own selfish ends had made an excuse of the Hindu-Muslim discord?

The patriotic leaders had not forgotten the speech Prime Minister Lloyd George had delivered on August 2, 1922, in the British Parliament:

"If things were not clear earlier, I would like to make it clear now that by (constitutional) reform we do not mean that as a result of its implementation we should abdicate from our responsibility. The thing that I want to emphasise upon here is that however successful the Indians as a legislative body or as thinkers of the country may be, in my view there would not be any time when they would be able to carry out their work without the assistance of a small group of British officials though their number in thirty-one crore may be just twelve hundred.³⁴"

The question then was not one of starting a movement because the movement had already been launched. The

caravan had already started rolling. The majority had risked their lives. They had bared their chests before the bullets of the British police and troops. The question was: if Muslims remained aloof from the Independence movement, what would be their position in the Independent India. The majority would have trudged the dangerous path of revolution without caring for the consequences of participating in it, and the Muslim minority would not have even a taste of it. They would always be obliged to lower their head before the majority. Ulama knew very well that in politics a promise does not hold water unless one has power to redeem it.

To march through the thickets of thorny revolution, to bear with the dangers and to overcome horror and terror is a great strength. To debar Muslims from showing this strength and to expect fulfilment of a promise by a victorious majority was naivety and stupidity of highest order. In politics, rights are not distributed like charity. They have to be secured by power and strength.

Above all the fact was that the members of Jamiat Ulama were bearers of the flag of those martyrs who emphatically believed that India was their country. The British had usurped and snatched it from them. To win it back from the British was the religious obligation of every Muslim. It was this concept that made Shaikhul Hind Maulana Mahmood Hasan to start the movement all alone. And on his return from the prison at Malta when he saw the countrymen (Hindus) joining the movement, he expressed his profound happiness at their joining hands with the Muslims.

In short, the Jamiat Ulama-i-Hind passed the resolution and Ulama having sympathy with the Jamiat started working on it. Maulana Hussain Ahmad Madani was not among the office-bearers of the Jamiat, but every one believed that he was the torch-bearer, the leader.

The government policy was not to arrest the prominent Muslim leaders. In the government's view, if they were arrested and the common masses became restless, its own claim that Muslims were not participating in the movement

34. *Ruh-e-Raushan Mustaqbil*, p. 92.

would be proved wrong. Thus, the government caught hold of Maulana Fakhruddin (who later became president of Jamiat Ulama-i-Hind and Shaikhul Hadith of Darul Uloom Deoband) and an unknown Maulvi like me and put them behind bars. But the government did not come in the way of personalities like Maulana Madani and Mufti Mohammad Kifayatullah.

The movement did not go far that year because to compensate the failure of the Simon Commission, the British brought forward yet another illusory proposal in the form of Round Table Conference. For its success, the support of the Congress was considered essential. Gandhiji was taken out of jail, discussions were held with him, and an agreement was reached upon what is known as Gandhi-Irwin Pact. One condition of the pact was that all political prisoners would be released. Thus on March 31 all political detenus were released.

31. MAULANA MADANI'S ARREST AND RELEASE IN 1932

Some time after the Gandhi-Irwin Pact, Lord Irwin left India. Lord Willingdon took charge as Viceroy of India on April 17, 1931. His thinking and policy were just the opposite of Lord Irwin's. The Round Table Conference took place during his tenure. It was he who nominated the members for the conference. From among the nationalist Muslim leaders, none was selected. Among the Hindus, all except Gandhiji were die-hard. Gandhiji was not ready to accept his selection, but the Congress resolution forced him to accept it. He went to London and participated in the conference. Right from the beginning, not much was expected from the conference. The result, somehow, was the same. They could not agree on any formula. The basic issue related to the movement was left to the British Prime Minister Ramsay Macdonald. A disappointed Gandhi returned to India on December 28, 1931. Soon after his return, a 'register of complaints' between the government and the Indian National Congress was opened. But leaders of a slave nation have no right to complain against their masters. Only a week had passed since his arrival from London when Gandhiji was again arrested

on January 4, 1933. The Indian National Congress did not react for some time. Later on, it announced launch of a Movement. The government reacted strongly and passed an ordinance against it. The ordinance empowered the authorities to impose fines, confiscate property, open police firing, etc. Another ordinance was passed and the Indian National Congress was declared illegal. The party dissolved its working committee and nominated 'dictators'. But as soon as the dictator came into the picture, the government would arrest him. One after another, they all were arrested. How could the Jamiat leaders escape the honour of imprisonment! The Jamiat too resorted to nomination of dictators. On a day fixed for the meeting and protest, the 'dictator' would reach the place and address the gathering. The police would arrive at the scene and baton-charge the procession and the public meeting. The dictator, who carried the party flag in the hand, would be arrested. Often it happened that as soon as the dictator was nominated, the police pounced upon and arrested the under and did not allow the procession or the meeting to take place.

Maulana Hussain Ahmad Madani was the sixth dictator of Jamiat Ulama. In July 1932, corresponding to Rabiul Awwal 1351 Hijri, Maulana's turn came. He took the morning train to Delhi. As per the programme, he was to address the people at Jama Masjid after *Juma* prayer. The police also boarded the train at Saharanpur. There was a large crowd at Deoband station to greet Maulana, so the police refrained from action. However, at the next Rohana station, the deputy superintendent of police presented Maulana a notice, which was in English. Maulana said he did not know English. The DSP asked for his pen so that he could translate the notice for him in Urdu. Maulana poked fun at him saying that he was asking for a knife from him to cut his throat. The DSP kept quiet and left. Later, when the train stopped at Muzaffarnagar station, the DSP presented to Maulana Madani the translated version of the notice. Maulana saw that the notice was signed by the district magistrate of Saharanpur, and told the DSP that he was away from the territorial jurisdiction of the district

magistrate of Saharanpur. The district magistrate of Muzaffarnagar was present there. He wrote the notice on his behalf and handed it over to Maulana. Thus, Maulana was taken away from the train and could not reach Delhi. The day passed and another 'dictator' was nominated. Later on, Maulana was released.

This act of Maulana was no less than Jihad as at that time he was suffering from a severe wound on his leg. It was extremely difficult for him to walk even a few steps. The wound had so worsened that others could not bear to see it while dressing was being done. Maulana would be so calm as if it were not his but someone else's wound was being treated. Allama Maulana Anwar Shah Kashmiri wrote to him advising him not to proceed in this condition and change the date of his turn at being the 'dictator', but he did not accept the suggestion.

32. THE NEED FOR COOPERATION WITH THE CONGRESS: POLITICAL REASONS AND RELIGIOUS ARGUMENTS

How beneficial were Maulana Madani's writings, speeches and sermons for the community? Today our ears long for such discourses, but we do not hear them. His writings are benefiting the masses even today. Most of the Maulana's writings were in response to the questions posed to him. The issue of joining hands with the Indian National Congress was a riddle. And the slogan 'First agreement and then co-operation' made it such an enigma that even some right-thinking people got confused. Maulana Madani's letter, which he wrote in answer to questions by some persons, is not only a literary piece but also a historical document. It also points to the people's mind of those days. The reforms Maulana spread through these letters are an important part of his biography. All his writings cannot be brought here, but neither can they be ignored. Two of these letters are presented here as a specimen.

33. MAULANA MADANI'S LETTER TO HAFIZ MOHAMMAD SIDDIQUE³⁵

Respected and honourable!

Assalamo Alaikum Wa Rahmatullah Wa Barkatahu.

How are you?

I am honoured to see your letter. Since I am engaged in certain work, I won't have much time to answer your questions in detail though your questions require detailed explanations. Due to shortage of time, I would answer your questions in brief.

Islam in any situation has never contented of slavery. From many categorical statements in the Holy Qur'an, it becomes apparent that Islam demands the victory and rule of *Momin* (upright Muslims). The Holy Qur'an says:

"He it is who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a witness."

(*Surah Al-Fath*, verse: 28)

The Prophet Hazrat Mohammad (may Allah's peace and blessings be upon him) says:

"Islam always remains dominant, and is never dominated upon."

And in 'Sha'mi' it is written,

"The Muslim rulers who have accepted the suzerainty of a non-Muslim ruler, they would remain Muslims even then. If such following is without any need, then they would be committing a sin. The acceptance of suzerainty could be as a temporary policy"

(*Sha'mi*, Vol. 3, p. 366)

If an Islamic state is under the rule of an infidel, it becomes obligation for all Muslims to engage in jihad against such a rule and expel it. If the Muslims of that country are careless in

35. Hafiz Mohammad Siddique, resident of Chah Meeran Wa'la, Post Office Gormali, District Muzaffar Garh, Punjab.

their duty, the obligation respectively falls on all Muslims of the world.³⁶

Thus it is the duty of all Muslims of India that to liberate this country from the hegemony of the British infidels, they should use every possible instrument at their disposal - from boycott to the armed struggle. In view of the current political situation and united Muslim strength, it is the consensus of Ulama and experts that since Muslims do not possess the required strength and power to overthrow the present government, it is the religious obligation of every Muslim to strive against it in a peaceful manner. However, if Muslims at this point of time fight single-handedly against the British, their defeat is certain. And it is also certain that Muslims will have to bear the political and economic consequences of such an act. Thus to make the peaceful agitation against the government successful, it is necessary that other communities living in India also join hands. Due to the united struggle of different communities, when India shall achieve freedom and a new system will be established, Muslims and non-Muslims together shall participate in forming this system. Although the new system would not be totally based on Islamic principles, Muslims will have an effective role in it. How much closer to the Islamic standard can they mould this system now depends upon the Muslims' tact of propagation. And for this reason, the system that would be established after Independence would be considered a lesser evil in comparison to the present system. While discussing the subject, it is necessary for us to keep this principle in our mind. After the necessary preamble, the answer of your specific question pertaining to the coming system of government is as follows:

1. The Constitution of independent India shall be democratic, in which a President will be elected either directly or indirectly for a fixed period. Sometimes the President will be Muslim, sometimes non-Muslim. However, he will not enjoy the royal powers.

36. *Durre-Mukhtar Wa Hashia, Raddul Mukhtar*, Vol. 3, p. 38 and Alamgiriya, Vol. 2.

2. Although in the central government the ratio of Muslims will be less than of the non-Muslims, Muslims will have the constitutional guarantee that will protect their political, economic and religious rights. Subjects falling under the central government list will be limited i.e. defence, foreign affairs, transportation and certain economic powers. Barring these, all social and cultural issues will fall under the state jurisdiction. Thus the decree to pass and implement the religious laws will be with the provinces. In states where Muslims are in a minority, they will have constitutional facilities whereby they can follow and will be governed by their own personal law.
3. The system of education will fall under the state list. Thus in Muslim majority states, your question doesn't apply. In Muslim minority states as well, since Muslims will be in the government as per different percentage in different states, they can demand from the government special provisions to protect their religious education. For this, they may have to pay extra tax or they may have to arrange their own institutions, for which they will have full liberty. If the education system and the syllabus are not against the temperament of a Muslim nation, education of Muslim and non-Muslim students together in schools and colleges is not going to affect much. Out of regular educational institutions, Muslim and non-Muslim students' participation in different commercial and technical institutes of the government is already there. Moreover, to keep away from co-operation with others in a country and city life is quite impossible today. The propagation of Islam amongst Muslims and the protection of Muslim society from anti-Islamic values and traits can be done through community correction centres.
4. The question of India's freedom is a national issue, rather it is the question of the freedom of the Muslim nation. After getting free from the British hegemony not only the Indian Muslims will be in a better position for

their duty, the obligation respectively falls on all Muslims of the world.³⁶

Thus it is the duty of all Muslims of India that to liberate this country from the hegemony of the British infidels, they should use every possible instrument at their disposal – from boycott to the armed struggle. In view of the current political situation and united Muslim strength, it is the consensus of Ulama and experts that since Muslims do not possess the required strength and power to overthrow the present government, it is the religious obligation of every Muslim to strive against it in a peaceful manner. However, if Muslims at this point of time fight single-handedly against the British, their defeat is certain. And it is also certain that Muslims will have to bear the political and economic consequences of such an act. Thus to make the peaceful agitation against the government successful, it is necessary that other communities living in India also join hands. Due to the united struggle of different communities, when India shall achieve freedom and a new system will be established, Muslims and non-Muslims together shall participate in forming this system. Although the new system would not be totally based on Islamic principles, Muslims will have an effective role in it. How much closer to the Islamic standard can they mould this system now depends upon the Muslims' tact of propagation. And for this reason, the system that would be established after Independence would be considered a lesser evil in comparison to the present system. While discussing the subject, it is necessary for us to keep this principle in our mind. After this necessary preamble, the answer of your specific questions pertaining to the coming system of government is as follows:

1. The Constitution of independent India shall be democratic, in which a President will be elected either directly or indirectly for a fixed period. Sometimes the President will be Muslim, sometimes non-Muslim. He, however, will not enjoy the royal powers.

36. *Durre-Mukhtar Wa Hashia, Raddul Mukhtar*, Vol. 3, p. 306, and *Alamgiriya*, Vol. 2.

2. Although in the central government the ratio of Muslims will be less than of the non-Muslims, Muslims will have the constitutional guarantee that will protect their political, economic and religious rights. Subjects falling under the central government list will be limited i.e. defence, foreign affairs, transportation and certain economic powers. Barring these, all social and cultural issues will fall under the state jurisdiction. Thus the decree to pass and implement the religious laws will be with the provinces. In states where Muslims are in a minority, they will have constitutional facilities whereby they can follow and will be governed by their own personal law.
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4. The question of India's freedom is a national issue, rather it is the question of the freedom of the Muslim nation. After getting free from the British hegemony not only the Indian Muslims will be in a better position for

upholding the truth but fetters of slavery would have gone from the Muslim countries by then. To fulfil the collective duty of Islam, they will be more independent than the Indian Muslims. Indian Muslims will be better suited to work as volunteer force. Effective participation of Muslims in the central government, a good number of population in the entire country, Muslim rule in different provinces, strategic geographical location of these provinces, Muslim traits and political and religious alliances with the neighbouring Islamic countries will give enough guarantees that the foreign policy of India would be pro- instead of anti-Islam.

5. Undoubtedly, Islamic laws are the true guarantors of peace and tranquillity in the world. In common government, the sovereignty of these laws alone cannot be established. Nor the Shariah law can be implemented. But it will be an intellectual and behavioural challenge before the Muslims that they get the supremacy of Islamic law accepted and implemented by the other communities. The lesser evil cannot be the ultimate goal for the Muslims. The road to action is open for Muslims. This road will not close after India achieves freedom.
6. This question of yours is the epitome of misunderstanding. The system of governance of Independent India may either be unitary or federal, but it will be a combined government in which Muslims and non-Muslims in different percentage but with equal rights and duties will participate. Merely because of difference in numbers, its joint status will not change in any way. Therefore, the combine system cannot be called Islamic system of government. Whereas the internal issues of provinces are concerned, the unitary or federal form of the central government does not affect them in any way. A province under one central rule will be equally self-governing, as it will be independent of two centres. Therefore, if Muslims want, while participating in a Union, they can implement Islamic concept in social, cultural and

economic issues to an extent that it does not become objectionable to the community that is partner in the government. With a strong non-Muslim population of 39 and 40 per cent in the eastern and western sector of Pakistan³⁷ respectively, the difficulty that the government would face in implementing the pure Islamic system is not hidden to the knowledgeable people. Although due to defence, foreign affairs, communications, currency and other economic issues, the difference in power concentrated in the centre in one system certainly appears to be more than in other system, in the unitary system where there will be one strong Union government these subjects will be under such a Union where the ratio of Muslims will be maximum 45 per cent.³⁸ This in itself is an impressive

37. If someone wants to understand what is said here, he will have to go back to 1932 when the population of Muslims in Punjab was 56 per cent and in Bengal 53 per cent. If these states had become part of Pakistan with their populations intact, the government, though headed by a Muslim, would to a great extent have been controlled by Hindus, who were 44 per cent in Punjab and 47 per cent in Bengal. That is to say that the difference in number was a mere 6 and 3 per cent respectively. The minority that was almost equal in number and in talent and resources higher would have been the conqueror instead of the conquered. After Partition since Bengal and Punjab were divided and in Punjab there was exchange of population, the population of Muslims in Punjab swelled to 95 per cent. On the other hand, since there was exchange of population in Bengal, the population of Hindus remained intact. Only 25 years had passed that Bengal did not remain as it was. It separated from Pakistan and became another independent country.

38. According to the important article of the formula that Jamiat Ulama-i-Hind and other nationalist Muslims had presented to the Indian National Congress (which the August 1942 session of the Congress had virtually endorsed) in the Union Parliament the ratio of Hindu and Muslim representation was to be 45 and 45 per cent whereas other 10 per cent representation was to be given to other communities.

percentage. In this situation, the power and the strength of the country even though distributed will not be weakened. From the united strength of India, like non-Muslim communities, Indian Muslims as well as Muslims of other Asian countries would be benefited. On the contrary, if these subjects are distributed among two different centres and the defence, foreign affairs, transportation, etc of Muslim majority states are given to a separate centre, then apart from the aggregate national loss, the greatest loser will be Muslims because their unity will be destroyed. In the states where they are in minority, their economic and political status would vanish. And the central government of the Muslim majority states will be engaged in unending internal and external problems. As a whole, the economic backwardness of Muslim majority states, dependence of three states³⁹ out of five on others, effective and organised opposition of 39 to 40 per cent non-Muslims would be internal problems of Pakistan-governed Centre, which the government in power would not be able to overcome. And thus to control the situation, it will helplessly have to seek assistance of other power. As a result the balance of economic life will fall in the lap of foreign governments and capitalists. Besides, due to the lack of resources and the burden of excess expenditure, it would not even be able to fulfil the responsibility of national defence. Thus the defence of that country will likely be attached to the defence of the Commonwealth States of Britain. Or the political future of that country will have to be handed over to the British. In this way the so-called political independence will turn into the political and economic slavery of Russia or Britain⁴⁰. Due to its

39. Three states i.e. Frontier Province, Sindh and Baluchistan.

40. This was said before the 2nd World War, the War of Hitler, when Britain was the second most powerful country in the world and America had not yet emerged as a Super Power.

weaknesses and preoccupation, it would neither have any importance in international politics nor would this government help any other Muslim country. It will rather become the centre of political conflict between Russia and Britain. Due to mutual hatred of India and Pakistan, Britain will try to reap the maximum benefit. This way even after the end of British rule in India, it would be able to establish its hegemony afresh in both the countries. In comparison to this certain loss of Pakistan, it is baseless to fear impending danger that may come from the non-Muslim minorities if India became a Union. It is for this reason that Pakistan is not the lesser evil, rather a central Indian government is the lesser evil. India is *Darul Harb* (the land of war) and it would remain *Darul Harb* till the rule of infidels (British) is there. Whatever definitions and conditions of *Darul Harb* have been described, all are available here. Shah Abdul Aziz Mohaddith Dehlavi, Maulana Fazle Haq Khirabadi and Maulana Rashid Ahmad Gongohi in their *fatwa* (legal opinion) had discussed this subject. Nothing more need be added to it. For details you may go through *Jame' Al Ramuz*, Vol. 3, *Ketabal Jihad - Sha'mi*, Vol. 3 page 335-336 and *Alamgiriya*, Vol. 2, chapter: Astila Al-Kuffar etc.

7. In *Darul Harb* (the non-Muslim state) acquisition of wealth through methods other than pretext or through breach of trust is permissible. And for this reason in the matter of transactions based on the principle of interest between Muslims and the Harbi (non-Muslim citizen of a non-Muslim state), the rule of interest does not apply at all. The rule is that interest will not be applicable between Muslim and Harbi in a non-Muslim state.

In the opinion of Imam Abu Yusuf, even with the Harbi any transaction based on interest is not permissible. People who for the reason of piety abstain from taking interest in *Darul Harb* (land of war) follow the teachings of Imam Abu Yusuf. All these details are

in a situation where the interest taker is a Muslim and the interest giver is a Harbi. In other cases, taking of interest by a Muslim from a Muslim or accepting interest from a non-Muslim (in a Muslim state) is illegal unanimously.

Secondly, it is not permissible to deposit money in government banks and in the banks where owners are non-Muslims. Income earned from the deposited money is used to destroy Muslims and Islam. It is also not permissible to deposit the money in such banks and not take the interest. The money that a Muslim gets as interest from such banks should be withdrawn from banks, but spent on charitable community projects instead of any personal use. According to Alamgiri, "The properties of infidels that have come to Muslims' possession without waging a war, should be used for the common good of the community."

Thirdly, The land of India is neither 'Ushri' (liable for the payment of one-tenth of its produce as charity) nor 'Khiraji' (taxable).⁴¹

41. There are five basic conditions for a land to be called 'Ushri' i.e.
- (a) The resident infidels of a village or a city at war with Muslims have embraced Islam. The land of that village or city is Ushri.
 - (b) The country has been won in war and the land is distributed among Muslims.
 - (c) The land of polytheist of Arabia that is won in war will be Ushri, even though the land is not distributed among Muslims. It is because there is no place for infidels in Oasis of Arabia so that they can live and pay tax.
 - (4) The land occupied by an Islamic state that is uncultivated and is not in possession of any one. If any Muslim cultivates and irrigates it, either through natural water or taxable water, the land is Ushri.
 - (5) Ushr is obligatory on a cultivable land or orchard possessed by a Muslim, provided it is not cultivated by only taxable water.
- There are two basic conditions for a land to be called 'Kharaji' i.e. (a) When a city or a country of infidels is conquered in war, but the land is not distributed among Muslims rather left as the property of infidels. This land is 'Kharaji' and the Muslim ruler of that city or the country would levy tax on it. (b) Infidels of a

8. The answer to questions such as seeking of help from infidels and doing any joint venture with them can be seen in the *Fatwa* of Maulana Mohammad Shafi'e and Maulana Zafar Ahmad Thanwi, which have been published in newspapers and journals earlier. This can be collected from the Jamiat office as well.

In a nutshell, people who have issues of illegality have projected the one-sided view of the prevailing situation. Undoubtedly, if Muslims themselves have the strength to face the challenges and there is fear of mischief in seeking help from infidels, then the assistance can be sought on the condition that the authority of Islam is dominant and visible, as the supporters of the view of unlawfulness also have often discussed in their arguments. However, if Muslims themselves have no strength to resist and there is no place for them to go to, then under the rule of 'lesser evil' it is lawful to fight against an infidel with the help of another infidel as is clear from the Hadith of Hazrat Umme Salamah (may Allah be pleased with her). And especially when the prudence and interest of Muslims are in mind, there is no doubt in the legality of accepting such assistance from infidels. There are several references to such intricacies in *Sharhus Syar Al Kabir*. (Vol. 3, p. 187) 187

For example:

- (a) If infidels ask their Muslim captives to join them in fight against their polytheist enemy, then according to the commentator 'Sarakhsi' Muslims are not permitted to participate. Of course, for the sake of strengthening Islam and to overcome the problem faced with and to save the life, participation in the war is permissible.

village, city or a country have accepted the sovereignty of Muslims peacefully, without any fight. In this situation the land will remain the property of infidels, but tax will be levied on it (Kitab Al-Ushr & Zakat).

- (b) If infidels ask their Muslim captives 'Wage a war with us against our enemies and after the end of the war we will free you', on this condition Muslims can participate in their war and assist them.
- (c) If there is objection that in the above situation also the Muslims' strength will be weakened because after defeating the enemy, infidels will turn to fight against Muslims and confiscate their assets, and in this way they will become stronger in comparison to the Muslims, then my answer is: This suspicion is superstitious and getting the Muslims released from the infidels' prison is imperative. Therefore, the suggestion to participate in war gets precedence.
- (d) If Muslims are residing in a country where they fear danger to their lives, then in such situation these Muslims can fight polytheists along with infidels, provided they promise to remove this lurking danger. It is permitted because the war is for a just cause, that is, to remove the danger of annihilation.
- (e) If infidels send Muslim captives to fight a war against polytheists; and make the commander of Muslims from among the Muslims; and the Muslim commander is permitted to follow the Islamic rule; and whatever the booty of war they receive is theirs and they can take them to Darul Islam, then in this case there is nothing wrong in participating in the war. This is because in the present condition their war will be fought under the Islamic principles. And since this Jihad will be from their side, this war is permissible.

While keeping in view the above mentioned legality of seeking assistance and co-operation, a partnership or the co-ordination of an action plan with the polytheists of India is made with this condition that:

- (a) In the system of the governance of the country, there will be an effective participation of Muslims.

- (b) The personal laws of Muslims will have protection and they will be free to act upon them.
- (c) Religious centres of Muslims, such as charitable endowments, mosques, graveyards, etc, will have legal protection. Their culture, their etiquettes and their civilisation will be protected.
- (d) In five out of eleven provinces, there will be governments of Muslim majority that will be fully free in internal matters, such as to legislate law, to devise educational system, to establish economic system and to solve social and cultural problems.

Isn't this beneficial from the viewpoint of Muslim's interest? These expediencies and interests are of far greater importance than the basis on which the permission to seek help from infidels is given. Therefore, co-operation and co-ordination with non-Muslim organisations and nations for India's Independence are not only permissible, but also necessary.

Allah knows the best and towards Him the truth returns and He only guides to the right path.

Infamous descendant
Hussain Ahmad

34. MAULANA'S ANOTHER LETTER TO HAFIZ MOHAMMAD SIDDIQUE

Respected and honourable!

Assalamo Alaikum Wa Rahmatullah Wa Barkatahu.

How are you?

I feel honoured to see your letter. I am, however, surprised to read its content. An intelligent and experienced person like you is also getting carried away with the sentiments. My respected friend, you already know that the followers of most other religions are enemies of Islam and Muslims. All enemies, however, are not quite the same. Some are big enemies, while some are smaller ones. It would be necessary to confront the enemies as per their grades. Ever since Islam's inception, the British have inflicted losses (so many) on Muslims that no

other nation has ever done in history. For more than two hundred years, the British have been systematically destroying Islam. They destroyed the Muslim power in India. They massacred kings and aristocrats. They destroyed Islamic governments and decimated their armies. They introduced currency of their sovereign rule after destroying the Muslims' one, enforced their laws and destroyed the Indian culture, commerce, industry, craftsmanship, education and civilisation. Through taxes they looted Indian peasants, made their country rich and India a wretched and bankrupt country. They made Indians, and especially Muslims, helpless, jobless and dishonoured. They sowed the seeds of malicious feelings between Muslims and non-Muslims and stoked the fires of hatred. While on one hand they opposed Islamic laws, on the other they spread the culture of drinks and drugs, debauchery and prostitution. They introduced the law opposed to Islamic tenets, and while describing the department of administration of Islamic law as in contravention of the English laws, they tore down the provision of special law for Muslims. They intentionally encouraged Hindus and employed them in every department and organisation, and implemented the culture of interest upon interest. In short, by every available means and ways, they destroyed Muslims in India. And when Muslims struggled to gain their natural and legal rights of freedom, they perpetrated and exhibited such barbarism that hearts tremble to recount it. Go through the history of 1857, before and after, their promise and agreements and the way they broke the agreements one after another. They treated Indians in general, and Muslims in particular, in such a humiliating and inhuman manner that the same India that was considered once a paradise became the hell to live in. The same India that was once the centre of wealth and merchandise became the den of wretchedness and hunger. The same India that was once the oasis of education and skill became the desert where illiteracy and moral destitution grew. The same India that was once proverbial provinder of the world became famished and starved. And Muslims were the worst sufferers of all these acts and deeds.

In the declaration of 1858, the Queen Victoria had promised that Britain would not extend its dominion and it was not going to conquer territory any further. But within a small span of 20 years, she got Afghanistan attacked repeatedly and spilled the blood of thousands of innocent Muslims. The British attacked Afghanistan four times and went on usurping the territory of autonomous areas of Muslims such as Suwat, Baeer, and Chitral, and Kohaat, territories inhabited by Afridi tribe and Masudi tribe and so on. What crime and barbarism they didn't commit in Baluchistan! Just opposite to what was promised by the Queen, dominion was extended and territories were annexed. Residents were enslaved and the freedom-loving Afghans who refused to be subjugated to slavery were done away with swords and bullets.

You see the history of your own area. All these happened in areas and countries around India. And the slave Indian army, Indian money and materials perpetrated all these.

Along with it, they destroyed Iraq, Syria, Egypt, Palestine, Somalia, Eastern Africa, Sudan and Burma where Islam was spreading. They subjugated the Ottoman Empire and invaded cities such as Hejaz, Jeddah, Mecca, Madina and perpetrated barbaric crimes in cities such as Chinaque, Simarna (p. 161) and Istanbul. Rivers of blood were flown in these cities. And above all, they divided the Islamic countries among European powers. Tripoli, Libya and Adriana etc were given away to Italy, Reef to Spain; Algeria, Tunis, Persia, Morocco etc to France, Central Asian and North Asian countries such as Bukhara, Samarkand, Kirghizstan, Daghestan and Kazakhstan etc to Russia. Bulgaria, Greece, Macedonia, Romania, Albania, Serbia, Montenegro, Croatia and Bosnia, were forcefully made independent from Turkey and went on destroying the Islamic power. History is full of such heart-rending and mind-boggling plays enacted during three hundred years, between 1640 and 1940. And the British government was always the major role player in one act or the other. Now you tell me, which other nation on earth has proved greater enemy of Islam and Muslims than the British?

Hindus were subjects under Muslim rule for a thousand and little more years. It was the British who taught them the lessons in hatred and brought them forward (against the Muslims). Thus, you should ponder upon whether you want to destroy and diminish the power of the British or of the Hindus. To keep power and to continue their commerce, it is essential for the British to keep the long strait till the coastal area of Bombay in their custody. They would like to maintain peace on this route so that this vital commercial sea route is not disturbed. And for this reason, it is necessary for them to keep Atlantic Ocean, Bahrein, Red Sea, Indian Ocean, and Persian Ocean in their possession so that the sea and air route from London to India is trouble free. If they fail to maintain centres and warehouses along this route, they cannot achieve their purpose. And thus, the British government subjected all the countries that fall under this route to hardship. For this, Indian soldiers were used. Hindus do not need to enslave these countries and rule over them. Hindus are not powerful today as the British are. Therefore, in the past, present and in the future, the greatest enemy is the British. Regarding Hindus, it can be said that in the future they too could possibly become like the British or even more cruel. But this matter is imaginary at this stage. It is for this reason that the nobles of Islam felt it necessary to destroy the British hegemony and get liberated first. For this purpose, the Congress Party was formed and Muslims joined it. And for this purpose, Jamiat Ulama-i-Hind is acting in partnership with them. Till India is completely free—that is until all British forces, Viceroy and Governors leave this country and till the power is handed over to the Indians—the duty remains unfulfilled. Of course, if the Indian National Congress declares that now we should not throw out the British from this land, we will have to disassociate from them. As for other issues of Muslims' interests that you or for that matter any other organisation deem necessary, these will be taken up later on. To remove the danger has a priority over the issues of gains and benefit. If the village is burning, first try to extinguish the fire and then sit down and decide how to distribute the land. If you are a patient, first think for

removing the ailment and then think over how to gain strength.

My honourable! You know that 'divide and rule' has been the policy of the British from the very beginning. They captured India and are still ruling over it using the same policy. On the same principle, in the year 1906 they founded the Hindu Mahasabha and the Muslim League. And till date they have been nursing and strengthening them both. Following this principle later, whenever the freedom struggle was launched they engineered communal riots. And as much as the freedom movement got stronger, the communal riots became severe. The League and the Maha Sabha are instrumental to it so that they could have excuse and also claim that without them peace cannot be maintained. And thus Hindus and Sikhs from Punjab, Frontier, Sindh and Bengal would call upon the British with the plea that they are better for them and thus they should not leave. Similarly, if there be a call from the Muslims of United Province, Bihar, Madras and Bombay that 'we cannot live without you (the British) and you should not leave India', the British would propagate in the world that they were ready to leave India, had fixed a date for their departure and had even sent the Viceroy with the authority to hand over power. But—then, what to do? The Indian people, both the Hindus and the Muslims, do not want us to leave and wish to live under the shadow of our peaceful governance. They would simply say to the world, "We are helpless".

My honourable! You look at the events and investigate; you will find that in all these happenings there is hidden hand of Churchill, the Conservative Party and the Tory Party. And it is also possible that other parties too have a hidden hand in it. If you were with me, I would have shown you the proof of the British hand.

My honourable! It is difficult to bring all the issues and points in writing. From where shall I find so much time? While keeping in mind all these facts, you analyse the reasons that are causing the mischief.

35. THE INDIA ACT 1935, THE ELECTION PHASE AND THE
RELENTLESS STRUGGLE OF MAULANA MADANI

At the Round Table Conference, held in 1930, a few basic principles were agreed upon. However, without the Congress participation their implementation would have been a mere dream. Therefore, the Viceroy of India, Lord Irwin, tilted towards the Congress. The Gandhi-Irwin Pact was the result of that. The Second Round Table Conference was held in December 1931. With its failure the Independence movement once again got a fillip. The year was not yet over and the tensions had not decreased when in December 1932 the Third Round Table Conference was held. A White Paper, for all three conferences held, was later published. It depicted a dim outline of the future government for the country. There was a promise for devolution of more powers, and to implement that promise a Parliamentary Committee was formed. The committee prepared a legal draft, which was later endorsed by the British Parliament and became the India Act of 1935. It proposed councils for the provinces and assembly for the Centre. While preserving foreign affairs, defence, communications, railways, postal and maritime movements with the British government, the Act pledged to gradually hand over the remaining powers to the Central Assembly (Parliament) and to the councils in the provinces.

However, the Act preserved the supremacy of the Viceroy at the Centre and of Governors in the provinces. They could overrule the resolutions passed by the Assembly and Councils respectively. The Indian National Congress considered the dole of so-called more powers, with the supremacy of the Viceroy and the Governors intact, as a golden belt of servility. The Congress did not want to participate in the elections to the councils and the Assembly under the India Act and wear the belt of servility by its own hands. It, however, had not yet decided to keep away from the elections when a plan came before it. Under the plan, it agreed to take part in the elections.

The Indian National Congress had not imagined that as a party looked down by the government and by the parties

under the government's patronage, and as one without such means and materials that could compete the resources and highhandedness of the government, it would gain such impressive majority in the elections. Or that it would be asked to form the ministries, or that its candidates would ever become ministers. The Congress leaders only thought that they would make a strong opposition in the councils and in the Assembly, and as the opposition party it would support the Congress demands, and in the process the legislative Assembly would become the hub for the Independence movement. The Congress leaders also hoped that as the newspapers could not report the news related to the freedom movement due to imposition of censorship, when the gazettes of Assembly and councils were published the news would reach not only the Indian political circles but also the world over. It was under this plan that the Congress decided to take part in the elections. And when the elections took the shape of a programme under the freedom movement, every supporter of the movement channelled his energy towards the election process.

The Indian National Congress was a joint party of the Hindus and the Muslims, but the elections were taking place on the basis of separate electorate. Few among the religious Muslims could have opted to participate in the elections on the Congress platform. A majority wanted that the process of elections for the Muslims should be separate. Almost 30 years had passed since the formation of the Muslim League. The party was popular among the public and at one point of time it was very close to the Congress Party. Under the leadership of Mohammad Ali Jinnah, it had entered into a pact with the Congress that was known as the 'National Pact'. However, on account of its opposition to the Khilafat Movement the League had lost credibility among Muslims and was regarded as the 'Party of Sirs and Stooges'.

The Jamiat Ulama-i-Hind and other nationalist leaders were accused of appeasing Hindus. Muslim masses, however, were impressed by their sacrifices and in spite of some indignation they had a sort of respect for them. The India Act

was yet to be implemented. So, the Assembly elections were held in 1934 under the previous electoral laws. The Muslim League formed a Parliamentary Committee.

But members of the Jamiat Ulama and other nationalist Muslim parties like the Ahrar Islam and others did not like to participate in the League's Parliamentary Committee. They formed a combined 'Unity Board', into which delegates from various parties were inducted. Through the board, these parties contested the elections. Muslims respected the 'Unity Board' and gave their verdict in favour of its candidates. In comparison, the Muslim League's Parliamentary Committee proved a failure.

36. JINNAH'S PROMISE, ULAMA'S PARTICIPATION AND MAULANA MADANI'S EXEMPLARY EFFORT FOR ITS SUCCESS

When under the India Act of 1935 election process started in the year 1936, the Unity Board's stocks were taken so that it could win impressively in the forthcoming elections. For the elections, the need was felt for a party having its branches all over the country. The Unity Board was not a permanent entity. It was a mere conglomeration of representatives from various parties. It could not have formed any group in districts and provinces where it had no representative members. This issue was still being debated when the session of Jamiat Ulama-i-Hind (Delhi Province) was organised on March 29-30, 1936. When Mohammad Ali Jinnah informed the Jamiat of his intention to participate, a red carpet welcome was given to him. It was an impressive session, a proof of the burgeoning spirit of the Delhutes, which many gusty winds of tragic events had failed to diminish. Jinnah was highly impressed by such an imposing gathering of Muslims. It was a sort of miracle for him. The session of the Unity Board was also being held in Delhi to formulate the strategy for the forthcoming elections. Abdul Matin, who was the Secretary of the Muslim League's Parliamentary Committee, expressed Jinnah's desire that the Muslims fight the elections

under the banner of the Muslim League. The proposal was not worth any attention. However, it was also conveyed that Jinnah was annoyed with the present composition of the party's elements and that he wished to work with independent minded people. It was felt that before reaching to any conclusion on this, talks should be held with Jinnah. A special meeting was held for this purpose.

It was argued that since the League was composed of conservatives and pro-government elements, its Parliamentary Council also would consist of the majority of such elements. An important question put before the meeting was: How was a place to be made for independent minded and nationalist Muslims on the League's Parliamentary Council where the conservative elements were in a majority? Considering that the question had some merit, Jinnah took it seriously. He presented the solution, proposing that the question of the formation of the Board should be left to him instead of the League's Council. He suggested that he would constitute the Central Board as well as the Provincial Board in such a manner that the nationalist Muslims would have a majority in them. Believing in what Jinnah promised, certain arrangements were made and ultimately the responsibility of constituting the board was given to Jinnah. Jinnah was not only the President of the Muslim League, but the leader and confidant of the League's supporters. To a great extent, Jinnah kept his promise. Of the 56 members of the Central Board, he nominated 20 members of Jamiat Ulama besides giving membership to other nationalist parties.

An extremely pleasant and agreeable atmosphere was created. Considering the elections as merely a part of the broader strategy of the Independence movement, the nationalist Muslims devoted themselves to make the electoral process a success. Maulana Hussain Ahmad Madani, who was leader not only of the Jamiat Ulama but of all nationalist Muslims, plunged himself in the election process in such a way that even tortoise-speed campaigners began to march at the rabbit's speed. For more than two months Maulana Madani campaigned in the elections and addressed hundreds of public

meetings. His dedication and selflessness would establish an instant rapport among the Muslim masses. There were growing demands for Maulana to address meetings. People who for long were supporters of the Muslim League now became admirers of the Jamiat Ulama. And since the Jamiat Ulama-i-Hind was attached with the Congress, Muslims became the supporters of the Congress too. So much so that sharp-witted people called the Muslim League a newborn baby before the Congress Party. The outcome of the struggle in such a pleasant political atmosphere was that the Muslim League Parliamentary Board achieved a stupendous success in the elections. However, within only a few weeks of this great success nationalist Muslims were forced to dissociate themselves from the Muslim League.

When questions were put to Jinnah demanding reasons for this, he feigned ignorance and termed it a mystery. Maulana Madani unravelled the 'mystery' in a lengthy write-up that was later published under the title 'The solution of Mr. Jinnah's great Mystery'. Since the 40-page long booklet cannot be reproduced here, a shorter version in the form of Maulana's letter written to Babu Fazal-ur-Rahman of village Sidhari, district Azamgarh, explaining the complete history of reasons for association and dissociation is given below.

After customary salutation, Maulana Madani wrote:

"Pertaining to the matter you have raised in your letter, details can only be given when we sit down together. However, on the whole I would say that I am engaged in the freedom movement since 1914 and consider it a religious duty for all Muslims. Earlier, I was attached with the radical group and Shaikhul Hind was our leader. My imprisonment in Malta was sequel to that association. After I returned from Malta, I participated in Khilafat Movement, Jamiat Ulama-i-Hind and now the non-violent movement of the Indian National Congress. Free-thinking people, progressive Muslims, the Left and the Muslim League had joined the Khilafat Movement and also the Congress. After they left the League, it was no more powerful. In 1916, the Muslim League and the Congress had united. The majority of the people who were left in the League were preachers of peace and spokesmen of the government. It was for this reason that I

never looked towards the Muslim League. Revolutionary changes occurred, the Khilafat movement was weakened and active, free minded and progressive Muslims slowly left the world for heavenly abode. Around the year 1936, Mr. Jinnah made efforts to revive the Muslim League. He was tired of the conservative elements in the League, and thus he made unity and partnership with the Jamiat Ulama, Ahrar and other progressive parties. The *Bombay Chronicle* had published an article by Mr. Jinnah in June 1936, in which he had stated this. A brief of the same article was published in *Madina* of Bijnaur on February 5, 1937. It follows below:

1. The main aim and purpose of the policy of the Muslim League is to bring about a system under which the institutions of free-thinking and progressive Muslims are united.
2. The Muslim League will strive for a constitutional system better than what we have today, and for this it would support the Congress and press the government.
3. The Muslim League maintains the position that, as a minority, the Muslims should have adequate constitutional protection.
4. Concerning all national matters in the Assembly, the Muslim League will co-operate and will remain with the Congress.
5. As the President of the Muslim League, it is my opinion that such cunning people whose purpose is to acquire posts in the government and who do not care about rights, interests and needs of the people should be forced to leave the political field.

The theme of the above-mentioned article corroborates the following piece taken from the manifesto of the Muslim League:

"Due to implementation of the Montague-Chelmsford reforms, certain decentralised powers have been devolved and have taken effect in the provinces. And with this, such elements have converged together whose purpose is nothing but to capture lucrative government jobs in the provinces wherever and whenever it is possible. Since the scheme is to establish and protect the interests of the government, these groups were given all sorts of assistance by the government. As a result, these people not only have proven hurdle in the real progress of the country but their selfish acts have harmed the sensible citizens of this

nation. In nutshell, these organisations and people have established a dictatorial government in the country. And the real purpose of the Muslim League is to check, rather uproot and dismantle, this despotism and tyranny."

This statement can make you understand how close the policy of Jinnah and the Muslim League was with the aspirations of the freedom loving and progressive Muslims. Although at that time the League was not in favour of complete Independence and any direct action for the country's freedom, it certainly was above the conservative elements and sycophants. The time, in the year 1936, when Jinnah wanted the unity and co-operation with the Jamiat Ulama-i-Hind, was the period when Lord Wellington was the Viceroy, and all sorts of coercive restrictions were imposed on the parties seeking Independence. Mr. Jinnah talked to me for a few hours and impressed upon me his request for co-operation. He said that he was tired of conservative elements in the Muslim League and slowly and gradually wanted to kick them out and replace them with the freedom loving and progressive people, and so, we should join it. I asked him what would happen if he failed to kick them out. He told me that if he failed to do so, he would leave the Muslim League and join the Jamiat. Maulana Shaukat Ali and others expressed satisfaction at this and agreed to co-operate with him. And thus we supported them fully. I took leave without pay for two months from Darul Uloom Deoband, and struggled so much that the Agriculturist Party and other conservative candidates were defeated, and more than thirty members of the League were successful. Chaudhari Khaliq-uz-Zaman wrote to me in his letter that I had brought to life a League dead for thirty years. I introduced the Muslim League everywhere and made its voice reach every nook and corner. Mr. Jinnah accepted the manifesto prepared by the Jamiat and the same was published in the daily *Tej*. The first article of the manifesto said that if an issue of purely religious nature arose in the Assembly and councils, the Jamiat views on the issue would be given priority and a special importance.

Unfortunately, however, in its first session at Lucknow

after the electoral success the League broke its commitment made in its manifesto. Strong efforts were made to induct those conservatives, sycophants and the stooges of the British who were often condemned and about whom we were told that they would be kicked out from the League. Moreover, people knew about these elements who had spent whole lives opposing the national movements and serving the interests of the British government. Mr. Jinnah was told then and there that he had promised to remove these elements from the League, but he himself was making efforts to place them in the party. "It was a political promise," he said furiously. Besides that, he did many things that were contrary to his promise. We were saddened and could see no other way except to separate from the League. He did not allow the Shariah Bill to be passed in the Assembly, opposed the Qazi Bill relating to dissolution of marriage and accepted the ruling of the non-Muslim judge, got the Army Bill passed and so on.

As a result, in ten years' time they acted in a way that proved that they are not beneficial for the Muslims and the country. Rather, they were the people who were supporters and well-wishers of capitalists, conservatives and sycophants. Along with it, they were also the well-wishers and helpers of the British. The manifesto of the government bears testimony to it.

Now, you think for yourself how far would it have been justified for us to be part of the League and support it?

Unity with the Hindus and promotion of friendship with them is part of the rules and regulation of their constitution as well. Section 3, Article 2 and Page 3 of the Rules and Regulations of the All India Muslim League ordains "to foster unity and friendly relations of Muslims with other communities living in India."

37. MISCHIEVOUS ISSUE OF NATIONALISM

Allama Iqbal's Objection and Maulana Madani's Reply

It has been mentioned earlier that efforts were made to

inject among Indians the feeling that the slavery to the British was a degradation and humiliation and once it was cast away, the path to progress would open. And that most other problems the Indians were facing due to tyranny of the British masters may also vanish.

This was the aim of Maulana Hussain Ahmad Madani. He always strove for this. And especially after his release from the Karachi prison in the year 1923, he fully devoted himself to propagate it. He addressed people at hundreds of places in India and there was not a single speech that did not contain this theme.

At the year-end of 1937, Maulana Madani addressing a meeting in Delhi made a very pertinent point: whether a Muslim or a Hindu, an Indian was regarded as an Indian without any differentiation. Indians were hated abroad because they were the slaves of the British. "Today a nation is made on the basis of the country. If there are different religions in a country, the nation does not become different."

This was the time when the movement for the Partition of India was taking roots. Generally, the concept of division of India was regarded as a wild dream that would never come true. However, the British rulers had already chalked out a plan to this end, and they were trying to tout this wild dream as a beautiful concept, rather a great feeling. In fact, they had secretly formed a mission to try to remove any misgivings from the minds of the Muslims who were opposed to the division of the country on the basis of religion.

Allama Iqbal had in the year 1930 chaired a conference at which he refuted the concept of 'Nationalism' and asserted that Muslims, wherever they belonged, were members of one nation. Islam did not tolerate prejudice on the basis of one's land or country. Islam considered all Muslims brother unto each other. Then he expressed the same view and feeling in some mirthful poetic stanzas.

Whatever were Iqbal's feelings, since the concept of Islamic 'nationalism' could have proved the life and spirit of the Partition plan; it was termed "philosophy of Iqbal". And those deputed for this mission picked it up and began publicising it.

The view Maulana Madani expressed while delivering a speech in Delhi was forgotten altogether. A few words and sentences that Maulana spoke (and which negated Iqbal's philosophy) were taken to sound like the trumpet of the doomsday. Like an earthquake, they rocked the Viceroy's residence in Delh. And their effect was felt at the Buckingham Palace and the British Parliament in London. The darkness of the night was yet to disappear when newspaper columns were readied to rebut him.

Allama Iqbal was not keeping well those days. When the uproar reached his ears, his grieved heart churned out the following three stanzas in Persian on the subject:

"The Ajam (non-Arabs) don't know the secrets of the religion (Islam) yet,

What a strange person is Hussain Ahmad from Deoband!

Sings (says) he standing on the pulpit that nation is from the country,

How ignorant is he from the status of Mohammad (SAW)!

Attach yourself to the Prophet (SAW) because the religion is from Him,

If you can't attach yourself to the Prophet, all these efforts are futile!

No sooner had Allama Iqbal uttered this than the newspapers started printing it. A prominent place was given to these stanzas and notes were written on them. Power-packed editorials were written on the subject. There was upheaval in the print media.

Hazrat Talut revered Maulana Madani. He also respected Allama Iqbal. He thought it right to write a letter and draw Maulana's attention towards it. Maulana wrote back a lengthy letter in which he explained the issue in detail. Maulana's letter, given below, should be read in the light of the situation existing then. His letter reflects self-respect, helplessness due to slavery and wrong leadership, and sadness at the careless attitude of the public. And it cannot be ignored.

38. LETTER OF MAULANA MADANI TO HAZRAT TALUT

Respected and honourable!

Assalamo Alaikum Wa Rahmatullah Wa Barkatahu.

How are you?

I feel honoured to receive your letter. I am thankful to you for the love and affection, especially because you remember and regard me so much even without our meeting. I have received plenty of letters querying me about it. But I am extremely busy. Moreover, from the time I joined the movement of the country and the nation there has been a continuous flood of such malicious accusations and abusive language against me. Therefore, I consider it wastage of time to involve myself in such a frivolous thing. I act on the saying, "And when the foolish ones address them, answer peace!" I was silent till this date. However, your letter has forced me to explain the truth. Because of lack of time, I have written these contents at different times I am presenting them to you and seek forgiveness for the late reply.

The real story is this: That a meeting was organised at Sadar Bazaar, Delhi, near 'Pul-e-Bangash' under the chairmanship of Maulana Nooruddin. The resident of the Mohalla (locality) addressed the meeting and praised my service to the country and the nation. The meeting was neither for any sermon and advice, nor for any religious teachings or discourse. That very day in the morning, a religious meeting had already been organised. Maulana Nooruddin had completed the Holy Qur'an in probably three or four years and the meeting was to celebrate the occasion. Religious speeches for more than two hours related to the excellence of the Holy Qur'an and its teachings. Besides, the same day at Jama Masjid, religious speeches relating to the propagation were also made. At a meeting the previous night, it was declared that an address to felicitate Maulana Hussain Ahmad Madani would be held. Among the Muslim League supporters, especially Maulvi Mazharuddin and his supporters, there was extreme anger over this meeting. Efforts were made to disturb

the meeting. The chairman had already sensed it and in his presidential address had cautioned that nothing would be said about the Muslim League and the Indian National Congress at the meeting. After the chairman's address, I was presented the citation.

I stood there to address the meeting and after a few customary topics I began to speak on the national situation, international situation, about other nations and about the freedom struggle within the country. During the address, I said that in the present times nations were made up of the country and not of the kinship or religion. People residing in England were considered one nation, though there were Jews, Christians, Protestants and Catholics too. The same situation prevailed in America, Japan and France and other countries. At that point those who had come to disturb the meeting started shouting. I could not understand the reason for commotion. Those who wanted the meeting to continue and those who created the commotion went on verbally charging one another. And in between the pleas to 'be silent' went on. The next day the daily '*Al-Amaan*' and other newspapers published reports that Hussain Ahmad had in his address said that nationality came from the country and not from the religion. This news too generated commotion. In other newspapers malicious and accusing reports were published. The beginning and the end of my statement were omitted and efforts were made to provoke Muslims. I kept silent at this distortion of my statement and on the accusation made against me. A great part of my speech was published in '*Ansari*' and '*Tej*', but no one took note of it. They took out reports from '*Al-Amaan*', '*Wahdat*', '*Inqalab*' and '*Zamindaar*' and vented their spleen on me. You read the '*Tej*' and '*Ansari*' of January 8 or 9 and you will find that I had never said that religion and nation depended upon the country. This is a sheer accusation and fraud. Even in '*Ehsaan*' of January 3, page 3, this was not attributed to me. It cited me as having said, "The basis of a nation or a nationality is from the country", although this too was wrong as I had not stated it. My contention was also accepted in certain quarters that this was not my statement.

Those who belong to the hills of Shimla (the summer resort of the Viceroy) and New Delhi often indulge in such malicious accusations and slander. Such distortion and use of abusive language is part of their official duty. However, it certainly is a strange thing that a honourable and cultured person of Sir Iqbal's stature should fall into their ranks. I have no direct communication with him. For a humble Indian like me, it is not quite impossible, it certainly is difficult to reach his royal audience. If it is not improper for you, do send him this stanza:

Knowledgeable persons and people like you with lofty minds already know that it is due to opposition that these newspapers go on doing these immoral and unethical things. In these matters they should not be trusted. An experienced person like Sir Iqbal, who has lofty ideas and in-depth knowledge of religion, did not think it appropriate first to investigate it. It seems as if this verse of the Holy Qur'an, "O you who believe! If an evil liver bring you tidings, verify it" never passed under his eyes. Sir Iqbal says:

'Sings (says) he standing at the pulpit that
nation is from the country,

How ignorant is he from the status of Mohammad (SAW)!

Isn't it strange that by declaring 'Millat' (Shariah/religion) and 'Qaum' (nation) as the same thing, Sir Iqbal also frees 'Qaumiat' (nationalism) from 'Watniyat' (one's love for the country), 'Watinyat' then not being the basis of 'Millat'? If this is not a strange thing, what is it? Who is ignorant of the Arabic language and of the teachings of Mohammad (SAW)? Think over it. I talked about the word 'Qaumiat' (nationalism) in my speech and not about 'Millat' (community). There is great difference between the two words. Millat means Shariah (religion) and Qaum means a group of men and women. In *Qa'mus* (the Arabic lexicon) 'Al-Qaum' is the term for "a group of men and women or a group of men only where the women are automatically included". This is in the chapter where the word 'Millat' has been discussed. Besides, as per *Qa'mus*, "the word *Qaum* includes both men and women or, of only men where women are automatically included."

In *Majma-ul-Bahar*, the word *Millat* means the *Shariah* that has been given to a nation by Allah Almighty through the Prophet (peace be upon him). And the word *Millat* applies to *Shariah* in toto. At the same time, it doesn't apply to a section. For example, the use of the word '*Millat-e-Ba'tilah*' is in this extended meaning and thus it is said that *Kufr* (infidelity) is *Millat-e-Wahdah* (a nation).

I can't understand what sort of philosophy is this. All three words 'Qaum', 'Millat' and 'Deen' are Arabic words. Search their real meanings in the Arabic dictionary. See in any standard Arabic dictionary whether or not the word 'Qaum' has been used as synonymous to 'Deen' or not. Search in the Sura of the Holy Qur'an and in the tradition of the Prophet (SAW), and applause the strangeness of Sir Iqbal.

If the beginning and the end of my speech were eaten up, and distorting the contents, journals like '*Ehsan*' reported, and attributed to me as having said, that "nation or nationalism is based on the country", even then where did I say that 'Millat' or 'Deen' (Shariah or religion) was based on the country or the land where one lived? If the attribution of Sir Iqbal "*Sorood Barsar-e-Mimbar* – (Sings he standing on the pulpit)" is not an invention, what is it?

You ask me to inform you about my views on the topic. The reply is that the word 'Qaum' is attributed to a group wherein there is a reason for unity and comprehensiveness, whether it is because of religion or belonging to the same land, or kinship, or language or trade or colour, or because there is similar material or spiritual quality, etc.

Terms like an Arab nation, non-Arab nations, Iranian nation, Egyptian nation, Pakhtoon nation, Persian-speaking nation, the nation of Syeds, the nation of Shaikhs, the nation of Kunjras, the nation of cobblers, the Black nation, the White nation, the nation of hermits, the nation of a worldly people, etc, is frequently used. And in the Arabic language, and even in Ahadith and Aya'at, the word 'Qaum' is used to denote a group of people.

Among other nations, there also is an Indian nation. Today in the foreign countries, from the 'Indian nation' it is meant

the inhabitants of India, whether they are Urdu-speaking or Bangla, whether they are black or white, whether they are Hindus, Muslims, Parsis or Sikhs. The word 'Indian' is attributed to one and all.

I have lived abroad in countries like Arabia, Syria, Palestine, Africa, Egypt and Malta etc. for almost seventeen years. I have met and interacted with people from various countries such as Germany, Austria, Bulgaria, France, Australia, America, Russia, China, Japan and Turkey, and Arabs, Muslims and non-Muslims for many years. If they spoke Arabic or Persian or Turkish or Urdu I talked to them directly, otherwise through the help of interpreters. Political and religious issues were debated and discussed. While out of India, I felt that even common foreigners considered Indians as one nation. And they used to treat all Indians like one, irrespective of them being different from one another religion-wise, language-wise or colour-wise.

The dictionary meaning is not the cause for the rejection of *Qaum* as 'nation'. It is commonly accepted. Then what is reason of its rejection? They claim that the teaching of Islam lays the foundation of nationalism not on geographical boundaries, or unity of kinship, or similarity of colour, but on the dignity of human being and brotherhood (as the editor of *Ehsan* claims). I do not know if it is on the basis of the categorical order of statement or on conjectural and unsubstantiated basis that the application of the word *Qaum* is held to be opposite of 'country'. Equal treatment and brotherly behaviour is a different thing, though distinction between them is common and legal. Other than this, there was no mention in my speech of Islamic teaching and its theory.

My honourable! This alien and selfish government and the blood-sucking foreign nation have pushed the Indians in general, and the Muslims in particular, into a gloomy darkness, death, scarcity and poverty. The way it has been pushing the Indians towards annihilation day by day is so apparent that it needs no explanation. Quite manifest also is everyone's duty to seek liberation and to care and strive for the wellbeing of the country and the community through every available means

and ways. (No one except the stupid or the arrogant can deny it). Although there are other ways and means of gaining freedom from this bloodthirsty alien nation, no means are more powerful than the unity and unanimity. Before this power, the combined power of the British government and its all arms and ammunition are worthless. And Indians can achieve their goal without any great harm. Thus, it is very necessary to unite all citizens of this country, bind them in one strong string of relationship and lead them to the path of success. There can be no binding factor for various elements and diverse religious communities of India except the composite nationalism, the basis of which can only be nationality. This is why from the very beginning the Congress kept it as its aim and objective. When the first session of the Congress was held in the year 1885, the first and foremost objective was defined as, "To bring unity and unanimity among Indian masses, that is a compound of divergent and clashing elements and make them a single nation."

This composite nationalism always pricked Britain and made it fearful of. Thus, every Briton worked to make efforts to ensure its failure and ineffectiveness. Professor J.R. Seeley in his book, *Expansion of England* wrote about it in the following sentences:

"If even in its weakest sense, 'Composite Nationalism', which may not have a strong practical current to overthrow the foreign power, produced among the Indian minds the feeling that cooperation with foreign rulers is a shameful act, the British rule would end then and there. This is for the simple fact that we are not the conquerors of India, nor can we rule as conquerors. If we wish to rule like conquerors, we shall be crippled economically and completely destroyed."

It is for this reason that the British thinkers have been doing their utmost to ensure that this spirit does not enter Indians' hearts and mind. And if for any reason that spirit is born, it should be destroyed immediately through division and dissension. The famous British policy of "divide and rule" is at work. And especially after the birth of the Indian National Congress, great efforts are being directed in this direction.

Great individual efforts were made by Mr. Beck, Mr. Morrison and Sir Auckland towards creating disunity among the Indians. And again in the year 1888, an organised effort was made for this purpose, and in the same year 'United Indian Patriotic Association' was founded. It was known to be 'anti-Congress'. In the year 1893, 'Mohamedan Anglo Oriental Defence Association of Upper India' was founded. Its objectives were:

1. To present the Muslim opinion before the British gentry and the Indian government and protect the political rights of Muslims
2. To check the spread of political chaos among the Muslims.
3. To co-operate and assist in all efforts made to strengthen and protect the British Empire. And to attempt to maintain peace in India and the people's faith in the British rule.

It was the individual effort of Mr. Beck and Mr. Auckland that resulted in poisoning the acute and strong political mind of Sir Syed. Their continuous and relentless efforts made feeble and stagnant the faith and determination of a brave writer who once courageously wrote *Asba'b Baghawat-e-Hind* (The Causes for Indian Revolt). It was the result of the same endeavour that Lord Macdonald raised the issue of Deonagari and Urdu in 1900. As an outcome of relentless efforts of various British officials, the All India Muslim League was born in the hills of Shimla in the year 1906. For the same purpose, *Aman Sabhas* (peace meetings) were organised time and again. And for the same purpose 'Shudhi' (conversion of neo-Muslims) and 'Sangathan' (communal outfit) were organised.

If you wish to know of the deeds of Mr. Morrison and Mr. Beck, consult the paper 'Institute Gazette'. The government policy to make Muslims hate the Indian National Congress and keep them away from it is not new. It has been relentlessly worked upon since 1895 and gradually succeeding. Even today the wine that was once served to the League is being served to its members by the White hands. And ever-loyal servants

are serving their masters in a varieties of ways. They roar from the platform of the League and incite hate towards the Jamiat Ulama and other true servants of the country and the community.

For fear of the letter becoming lengthy, I am not recounting the whole story. If I get the time, I may do it at a later date. Muslims have always been cheated and even today they are being cheated cunningly. They should read the past history and work to protect their life and honour. I plead readers that they must read the book, *Musalmanon Ka Raushan Mustaqbal* (The Bright Future of Muslims) that has been recently published. They should bring a copy, read it and then ponder upon the British policy and about the truth of the Muslim League and see the unmasked faces of these leaders. 'So learn a lesson, O' men of wisdom!'
Wassalam.

Infamous Descendant

Hussain Ahmad

8th Zilhijja 1356 Hijri/ 11th January 1938 Gregorian

When Hazrat Talut received Maulana Hussain Ahmad Madani's letter, he wrote to Allama Iqbal:

"I wrote a letter to Maulana Hussain Ahmad pertaining to your poem 'Ajam Hanuz Nadanad...' that was published in *Ehsan*, and prior to that there was propaganda against the same in 'Zamindar' and 'Inqalab'. In my letter I drew his attention to your poem and to the on-going propaganda. By way of affection to my communication and apropos of your poem, he has sent me a detailed letter, excerpts from which I am putting before you."

After presenting the excerpt of Maulana Madani's letter, Hazrat Talut wrote:

"This is excerpt from Maulana's writing which was essential for me to know. And now it also comes to your knowledge. In my view, Maulana's position is quite clear. Your poem is based on wrong propaganda. If you agree with me that Maulana was not at fault, it would be magnanimous of you to make this position

clear in the newspapers. In case your view is different from mine, please let me know so that I request Maulana to make it further clear. Humble people like me, who are faithful devotees of both of you, are in a double agony. I hope that you will take some time from your busy schedule and would prove like a blessed verse in taking us out of our bewilderment."

(Talut)

39. ALLAMA IQBAL'S LETTER TO MR. TALUT

16th February 1938

My honourable!

I have received plenty of letters from colleagues and supporters of Maulana Hussain Ahmad. In some of them, the issue is completely overlooked. Some of them have analysed the episode calmly and have also written letters to Maulvi Saheb in this regard. Since your letter carries the excerpt from Maulvi Saheb's letter, I have chosen your letter for reply. The reply would be published in '*Ehsan*', Insha Allah. I am unable to reply to each individual letter due to illness.

Sincerely yours,
Mohammad Iqbal

40. ALLAMA IQBAL'S SECOND LETTER TO MR. TALUT

18th February 1938

My honourable, greetings to you!

As per my promise, I was about to get the reply to your letter published in '*Ehsan*' when a thing crossed my mind, and I want to make it known to you. I hope that you would take the trouble to write to Maulvi Saheb and make it clear. As per the excerpts that you have sent to me, it seems that Maulvi Saheb had stated that nations are made from countries. If from these words he means to describe a thing that has happened, there cannot be any objection because this political philosophy of the colonial British is getting popular in Asia as

well. However, if he means to say that the Indian Muslims should adopt this philosophy, then there is room for discussion. That is because before adopting any philosophy one should see whether it conforms to Islam or negates it. With the view that the discussion does not become long and bitter, it should be ascertained beforehand what did Maulana actually mean by these words. The reply that you receive from him, please send it to me. You can assure Maulana from my end that I respect him no less than any other Muslim

However, if from his statement he means to say what I have written above, then I consider his suggestion, in all my sincerity to my faith, opposite to the spirit of Islam and its fundamental principle. In my view, this suggestion does not befit his dignity and it may mislead Indian Muslims. If Maulvi Saheb has ever taken trouble of reading my writings, he would know that I have spent half of my lifetime in explaining the Islamic viewpoint of '*Millat*' (community of believers) and '*Islamic Qaumiat*' (Islamic nationalism). And it was merely because I considered this political philosophy of the British a great danger for Asia, and especially for the Islamic world., that I never intended to propagate any political party, nor is it my purpose even today. In fact, in my view a person who makes religion a veil for political propaganda is accursed.

Sincerely yours,
Mohammad Iqbal

41. THE REPLY OF MAULANA HUSSAIN AHMAD MADANI

Mr. Talut informed Maulana Madani about Allama Iqbal's letter. Maulana wrote a detailed reply, in which after customary words of salutation he wrote:

"My honourable Dr. Iqbal says that if the statement was to explain the truth that is prevailing, he has nothing to say. If it was a suggestion, he considers it unethical. I consider it necessary to ponder upon those words once again. Along with it, we should also keep in mind the contents of my previous speech.

I was saying that in the present times, 'nationalities' are

clear in the newspapers. In case your view is different from mine, please let me know so that I request Maulana to make it further clear. Humble people like me, who are faithful devotees of both of you, are in a double agony. I hope that you will take some time from your busy schedule and would prove like a blessed verse in taking us out of our bewilderment."

(Talut)

39. ALLAMA IQBAL'S LETTER TO MR. TALUT

16th February 1938

My honourable!

I have received plenty of letters from colleagues and supporters of Maulana Hussain Ahmad. In some of them, the issue is completely overlooked. Some of them have analysed the episode calmly and have also written letters to Maulvi Saheb in this regard. Since your letter carries the excerpt from Maulvi Saheb's letter, I have chosen your letter for reply. The reply would be published in '*Ehsan*', Insha Allah. I am unable to reply to each individual letter due to illness.

Sincerely yours,
Mohammad Iqbal

40. ALLAMA IQBAL'S SECOND LETTER TO MR. TALUT

18th February 1938

My honourable, greetings to you!

As per my promise, I was about to get the reply to your letter published in '*Ehsan*' when a thing crossed my mind, and I want to make it known to you. I hope that you would take the trouble to write to Maulvi Saheb and make it clear. As per the excerpts that you have sent to me, it seems that Maulvi Saheb had stated that nations are made from countries. If from these words he means to describe a thing that has happened, there cannot be any objection because this political philosophy of the colonial British is getting popular in Asia as

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I was saying that in the present times, 'nationalities' are

determined by the 'countries' the people live in. This pertains to the philosophy and mentality of the time. It is not said here that you should do likewise. This is a piece of information, not a dictation. Neither of the narrators has described it as a suggestion, nor has anyone mentioned it as a word of command and dictation. Then how wrong it is to say it is (my) suggestion. The truth of the matter is that in my speech I was recounting things that Indians, and especially Muslims, have received from the British. The first and foremost was disgrace. That is to say, today we are counted among the disgraced people. It is because the whole world considers Indians as one nation and the whole nation is slave. And slaves are disgraced and dishonoured people. Therefore, we are looked down upon in foreign countries. People in the foreign countries do not see the religious, kinship or trade and industrial differences between the Muslims, the Hindus, the Sikhs, the Parsis and the Jews, but brand them as one. And this is the reason certain cities and countries such as Natal, Camp Colony, Mauritius, Zanzibar, Nairobi, Kenya, Fiji, Australia, Canada and America make humiliating rules and regulations for the Indians there and debar Indians from the citizenship rights. Moreover, we cannot in any way help the Indians living there. Can they do the same thing to the free citizens of Japan, China, Italy, England, or the Dutch? Likewise, we raise our voice for Muslim brothers living in Palestine, Syria, Egypt, Iraq, Cyprus and Algeria but no European nation heeds to our voice. The reason is the disgrace and ignominy that we suffer from. We protest against the crimes committed against our brothers in the Frontier region, but the British don't even lend an ear to our protests. For this reason of slavery, we have frequently witnessed Indians being treated shabbily in foreign countries.

The second thing that I had talked of was 'cowardice' and inexperience in the business of war. Third thing was disunity. Fourth poverty, fifth ignorance, sixth idleness, seventh wrong thinking, and eighth joblessness and so on. Muslims turning *Dar al Islam* (land of Islam) into *Dar al Harb*, (land of war) their own destruction due to this slavery, the devastation of

religious norms etc., were the things towards which people's attention was drawn deliberately so that they would try to liberate India as soon as possible. If these suggestions are considered contrary to (the Islamic) religion and ethics, I openly declare that I consider these very things my religious duty.

'These are sins for which I can never seek penitence!'

Whatever happens to this world, I shall go on giving such suggestions. And it is my belief that omission in such an act is *haram* (forbidden). One should participate in it with all his might.

As for the unity of Muslims, Ummah without any genealogy and kinship, without any command of a sovereign, without any basis for a country, without any attachment for trade and gains, etc. is another issue and I am aware of it. This is in our blood. It was for this reason that I was imprisoned in Malta. I was put behind bars in Karachi and have faced hundreds of such hardships. I have been taught and trained for it from the childhood. The verses of the Holy Qur'an, sayings and the traditions of the Prophet are with me, not in a print form, but engraved on my heart, which I often read at the pulpit and among crowds when I address them. One may only be its singer. I am both its singer and its actor. Due to weaknesses and lack of sensitiveness of the nation, we are wallowing in this pitiable situation. Then how strange it is to equate '*Qaum*', '*Millat*' and '*Deen*'? I have already noted the difference between them. If Sir Iqbal's theory is to lump them together against the principle of a dictionary, what right does he have to use impolite words for the opponents of his theory?

My honourable! I am now habitual of hearing such abusive language. It doesn't affect me. As the poet has said:

*If a man becomes habitual of agony, agony loses its sheen;
So much hardship have I borne, that it has become easy for me now!*

Since I have separated from the Muslim League after witnessing the shameful act, I am faced with all sorts of abusive language, comparatively more than before. Is there a word

determined by the 'countries' the people live in. This pertains to the philosophy and mentality of the time. It is not said here that you should do likewise. This is a piece of information, not a dictation. Neither of the narrators has described it as a suggestion, nor has anyone mentioned it as a word of command and dictation. Then how wrong it is to say it is (my) suggestion. The truth of the matter is that in my speech I was recounting things that Indians, and especially Muslims, have received from the British. The first and foremost was disgrace. That is to say, today we are counted among the disgraced people. It is because the whole world considers Indians as one nation and the whole nation is slave. And slaves are disgraced and dishonoured people. Therefore, we are looked down upon in foreign countries. People in the foreign countries do not see the religious, kinship or trade and industrial differences between the Muslims, the Hindus, the Sikhs, the Parsis and the Jews, but brand them as one. And this is the reason certain cities and countries such as Natal, Camp Colony, Mauritius, Zanzibar, Nairobi, Kenya, Fiji, Australia, Canada and America make humiliating rules and regulations for the Indians there and debar Indians from the citizenship rights. Moreover, we cannot in any way help the Indians living there. Can they do the same thing to the free citizens of Japan, China, Italy, England, or the Dutch? Likewise, we raise our voice for Muslim brothers living in Palestine, Syria, Egypt, Iraq, Cyprus and Algeria but no European nation heeds to our voice. The reason is the disgrace and ignominy that we suffer from. We protest against the crimes committed against our brothers in the Frontier region, but the British don't even lend an ear to our protests. For this reason of slavery, we have frequently witnessed Indians being treated shabbily in foreign countries.

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So much hardship have I borne, that it has become easy for me now!*

Since I have separated from the Muslim League after witnessing the shameful act, I am faced with all sorts of abusive language, comparatively more than before. Is there a word

that has not been used against me? Sir Iqbal, after all, is a distant acquaintance; our own people here have treated me no less shabbily.

Don't forget to remember me in 'Duwa'. I have written this letter during my steamer journey between Gwaland and Chandpur. If it reaches late, don't hold me accountable.

Wassalam.

Infamous Descendant,
Hussain Ahmad

42. A LETTER OF REFUTATION FROM ALLAMA IQBAL

(Published in the daily *Ehsan* on March 28, 1938)

The letter of Maulana Madani impressed Allama Iqbal. He wrote to the Editor of *Ehsan*:

"In the comment that I got published in your newspaper on the statement of Maulana Hussain Ahmad, I had particularly explained that if Maulana's statement that in the present times 'nations are made of the countries' is mere a mention, I have no objection to it. However, if Maulana has suggested that Indian Muslims adopt this modern philosophy of nationalism, I have objection from the religious point of view. The statement of Maulana that was published in '*Ansari*' carried these words:

Therefore it is necessary that the people of this country should be united, and after binding them into a relationship, they should be led towards the success. And there is no relationship to unite different elements and different nations of India except the relationship of nationalism. This can be the only basis, and nothing else except this.

From these words, I took it as Maulana's suggestion for the Indian Muslims. It was for this reason that I wrote the matter that was published in '*Ehsan*'. But later on Maulana wrote a letter to Mr. Talut, who, in turn, sent a copy to me. In this letter Maulana says:

My honourable Dr. Iqbal says that if the statement was about the truth that is prevailing, he has nothing to say. If

it was a suggestion, he considers it unethical. I consider it necessary to ponder upon those words once again. Along with it, we should also keep in mind the contents of my previous speech. I was saying that in the present time 'nations' are determined by the 'countries' the people live in. This is for information pertaining to the philosophy and mentality of the time. It is not said here that you should do it. This is a piece of information, not dictation. Neither narrators have described it a suggestion, nor anyone has mentioned it as a word of command and dictation. Then how wrong it is to term it as (my) suggestion.

"From the above excerpts of his letter it becomes quite clear that Maulana denies that he ever advised Indian Muslims to adopt the modern concept of nationalism. Therefore, I deem it necessary to declare that after this admission of Maulana, there exists no right for any criticism against him. I respect the spirit of the followers of Maulana who, in regard to the clarification of a religious issue, have abused (me) in their private letters and public writings. May Allah enable them to benefit more from his company! Moreover, I assure them that in regard to the respect for Maulana in the religious sense, I am not behind any of his followers."

Mohammad Iqbal

43. THE SECOND WORLD WAR

Freedom Movement in India and the demand for India's Partition

At the end of the First World War in 1918, the 14-point programme of US President Woodrow Wilson had given hope of peace to the world. However, it was never fulfilled. Not even a single promise pertaining to the programme related with the victor and the vanquished was fulfilled. The Turkish Empire was broken into pieces. To weaken Germany, its fertile lands were snatched away, it was debarred from possessing colonies, it was prohibited to recruit new army, and sanctions were imposed against it establishing new industry and

carrying out trade. The Germans were taken as bonded labours to rebuild destroyed areas in France.

German labourers were used to construct casinos and nightclubs in France without being given any wages. Approximately a trillion rupees were levied upon Germany as war compensation. The proud Germans were forced to bow down their heads. But it was not in their hands to control the natural instinct of this restless nation. The sense of humiliation made them restless. And it was this restlessness that emerged in the form of Hitler. The Russian Revolution also proved helpful. The glitter of Communism left even the materialistic nation like Britain dumb-founded. The Germans now needed a bloodthirsty deity like Hitler and they secretly worshiped him. However, when Hitler through the 'Nazi Party' regained the lost prestige of Germans, this bloodthirsty deity turned against even its own devotees. After hoisting the Nazi flag in Austria and Czechoslovakia, Germany cut up Poland into pieces. One portion was given to the Red Army of Russia because Germany was expecting help from it. Now, Britain had to declare war against Germany because only a month earlier, on March 31, 1939, France and Britain had declared their support to Poland. On behalf of the British colonies, the British monarch declared war against Germany and Italy on September 3, 1939.

The British Viceroy of the colonial India, while affirming his support to this declaration of war, addressed the nation in the following words:

"The use of force and power in order to obtain one's goal and objective cannot maintain international peace and justice. The principle of settlement of dispute through negotiations and peaceful means would then vanish. The government of Great Britain has not entered into the war for any selfish end. If there is any motive behind this declaration of war, it is to protect those principles that are essential for the peaceful coexistence of human beings and for the promotion of culture and civilisation."⁴²

42. Excerpts from '*Ulama-e-Haq*', Volume 2.

India, despite its greatness and its vastness, was nothing more than a coin in the British pocket. The master had right to use it whenever and wherever he deemed fit.

The British King had issued similar statement during the 1st World War as well. Gandhiji had then believed it and sermoned the Indian youth to get enrolled into the army. However, when the war ended, the earth was dotted with the British colonies. The Sun in its twenty-four hours' daily rotation would not finally dip. Worshippers of the British throne used to boast, 'The Sun never sets in the British Empire.' But what did these colonies get? Poverty, famine, increase in the taxes, increment in the power of the oppressive and dictatorial rule, sealed tongue of the oppressed masses, imprisonment, martial law and massacres of innocent people, like in the 'Jalianwala Bagh'.

When the declaration of the British King reached India, the Indian people remembered the promises held in the previous declaration. After declaring the war, the Viceroy sent a telegraphic message and called Gandhiji. Gandhiji told the Viceroy that on receiving the telegram, he took the first available train. He also told the Viceroy that he had complete faith in non-violence; rather 'Ahimsa' was his faith. And that he was aware that he could not represent the entire country and also that he had no right to speak on others' behalf. Interestingly, Gandhiji had already written a letter to Hitler and had drawn his attention towards his philosophy of non-violence.

After a few days, on September 16, 1939, the Working Committee of Jamiat Ulama-i-Hind held its session at Meerut. While refuting the British government's arguments in favour of participation in the war, Jamiat issued a long statement recounting the British rulers' barbarism against colonial subjects. Declaring that the goal of Jamiat Ulama-i-Hind was total freedom for the country, its Working Committee decided that in the prevailing circumstances there was no room for any justification to support the British imperialism.⁴³

43. '*Ulama-e-Haq*', Volume 2, pp. 43-68.

44. RESIGNATION OF THE CONGRESS MINISTRIES

Not to help the British government was a negative way out. But non-co-operation, lawful defiance of the British police force or opposition to induction in the army was a positive way out. However, to openly launch a movement would have proved counter-productive because even in peace time this government had already shown its incendiary face by imposing martial law in Punjab and through the massacre at the Jalianwala Bagh. On a slightest provocation it could have created violence on a bigger scale. People then were not spirited enough to bear this barbarism. Such an agitation could have evaporated in violence. Thus, no mass movement was launched during this period. Under the leadership of Gandhiji, the Indian National Congress made a unique proposal, which later proved a milestone in the process of non-co-operation. It created a sensation in the British government, and acted like an alarm bell for the sleeping Indian masses – limited in impact from the view-point of action, but powerful from the point of view of its effectiveness, and also safe from the possibility of degenerating into violence.

It was decided that by October 31 all Congress ministries would resign. The Congress ministries acted on this proposal enthusiastically. This infused a new life in the whole country and the Great Britain was seen helpless as never before.

The government's best possible response could have been to make it look like a Hindu-Muslim issue. The All India Muslims League rendered a great service to the British in this regard. It fancied an idea that the Congress ministries were a nuisance for the Muslims and since the ministries were gone, they should be thankful to God and celebrate the day as the Day of Deliverance. On Friday, December 28, 1939, this ironical act was performed as well.

However, for the freedom-loving people on their march this was no more than the flying dust that would soon vanish in the thin air. It could, however, be said that the Deliverance Day proved to be foundation-laying day for the demand of India's Partition.

45. INDIVIDUAL PASSIVE RESISTANCE

After the Congress ministries resigned, the next step of the movement was to launch passive resistance by every individual. In the fight against oppression and tyranny, this was a new tactic. This was not an agitation by a group or groups of people. A person used to carry the Congress flag, appear in the public and offer his arrest saying, "India has nothing to do with this war. This slave country has been forcefully thrust into this war by the ruling masters."

Arrangements were so made that first members of the Working Committee of the Indian National Congress would individually perform this act and get arrested. Later, this was to be followed by the ministers who had resigned from the ministries; then members of the provincial councils; then the members of the Provincial Congress Committees; then the president and secretary of the Congress Committee; and lastly those prominent national workers whose names were to be forwarded by the local Congress Committee and approved by Gandhiji.

For this passive resistance, a place and time was fixed. Though the protestor would be one individual, in this individual act of passive resistance as well a sort of collective form was introduced – there would be crowds witnessing it, though not participating in it. The slogan to be raised also was fixed so that there was no possibility of provocative utterances that could have incited the people.

These precautions did not give the government any pretext for high-handed intervention, and the purpose of the agitation was also met. This not only brought about awareness among the masses, but it also infused in them the spirit and conviction that the British must leave this country. The 'Quit India Movement' followed this passive resistance movement.

46. MAULANA MADANI'S SECRET PROPAGATION

Maulana Madani did not offer himself for the arrest. He was arrested in connection with his speeches. Besides giving open

public speeches, Maulana was also engaged in secret propagation. He once wrote this appeal:

"Read the programmes of the Jamiat Ulama-i-Hind yourself and also make others read them. And fulfil your duty by getting these printed and distributed. If you are unable to get it published in the press by yourself or through the local Congress office, make at least one copy of the same for yourself and give this copy to another gentleman."

47. JOINT SUGGESTION OF THE CONGRESS AND JAMIAT ULAMA

Maulana wrote:

In exchange for paper notes, massive amounts of gold currency had been taken abroad and mortgaged in America. And this has been continuing since long. Whether you are supporter or opponent of the Congress, it is necessary for you to think about your wealth. If you are opposed to the movement, you are not asked to sacrifice something or to support the movement. You are simply reminded that beware of the trickery. Do not destroy your wealth in exchange for the paper (currency). Neither the British government can be trusted, nor their banks and nor even their notes. Therefore, if you wish to preserve your wealth:

- (a) Don't take any currency note, especially the one-rupee and five-rupee notes.
- (b) Whatever amount you have in the form of paper notes, get it exchanged for silver or gold.
- (c) Whatever amount you have in the banks, get it withdrawn.
- (d) Don't sell any goods in exchange for the paper notes. You sell the produce from your crops only when you are sure that you won't be given paper notes in exchange for it.

Infamous Descendant,
Hussain Ahmad
(Moradabad prison)

48. PROPOSAL FOR PAKISTAN

While steps were being taken to liberate the country, a meeting of All India Muslim League, was held in Lahore on March 22-24, 1940 under the chairmanship of Mr. Mohammad Ali Jinnah. The session adopted a long resolution in which the demand for India's partition was made. The resolution was later termed as 'Proposal for Pakistan'.

49. THE JAUNPUR SESSION OF JAMIAT ULAMA-I-HIND

The Working Committee of the Jamiat Ulama-i-Hind had passed a resolution pertaining to the war, declining any help to the British government in its war efforts. It was felt that the general body also should endorse the same resolution. Due to his ill health, Mufti Kifayatullah had resigned as President of the Jamiat Ulama-i-Hind. Maulana Madani was made the president and the reins of leadership were handed over to him. The war was at its peak. The floods of German forces were taking empires into their sway. India was then governed under 'The Defense of India Rule'. In this heated and venomous atmosphere, the general body meeting of the Jamiat Ulama-i-Hind was organised on June 8-9, 1940. Excerpts from Maulana's long and diverse Presidential address—the declaration of truth and a rare example of courage and clarity of thought—are presented here.

50. VALUABLE EXCERPTS FROM MAULANA'S PRESIDENTIAL ADDRESS

The presidential address of Maulana Hussain Ahmad Madani ran into almost 48 pages. Though the address shed light on all prevailing issues of the time, only two important parts of the address are presented here. They related to questions that arose from the war, and dealing with them Maulana discharged the duty by courageously acting upon this Hadith '*the best of Jihad is to tell the truth before a cruel ruler*' at such a dangerous time. Maulana recounted in detail

all those declarations and promises made by the British government, and presented authentic proof of their clear violations right from the beginning of the British rule till June 1940.

51. THE ISSUE OF GIVING HELP TO BRITAIN IN THE PRESENT SITUATION

Giving details of these declarations and promises and evidence of their violations, Maulana Madani said:

"The short-sighted and the foolish from amongst our brothers say that at this critical time of war, the British government should not be troubled. This philosophy is absolutely wrong. This is the time when Britain should display love and concern for well being of its subjects. Britain has for long forgotten this duty. It has caused pain and humiliation to thirty-five crore souls living in this country. These oppressed souls have been sobbing for a long. This is the reason for the wrath of Almighty God visiting the British Empire now. He wants to avenge the misdeeds committed against His servants. Like He destroyed earlier cruel nations and kings in support of His meek and feeble servants, He now has sent the wrath on the cruel and the oppressive kingdoms of Europe.

"In lieu to whatever goodness and wellbeing we have received from the British rulers and the British nation, it is incumbent upon us to stop them from committing such acts in order to save them from the wrath of God. If they do not stop, we should catch hold of their hands and use force. The Prophet of Allah (May peace and blessings of Allah be upon him) said:

"Help your brother, whether he is oppressor or oppressed. Prophet was asked: O' Prophet of Allah, how one can be helped when he is oppressor? He replied: Stop him from committing oppression."

"We try to stop with words our near and dear ones from committing crime. When he does not listen to us, we use our hands to stop him. If he does not stop even then, we feel it necessary to use force. All this is done only for the person's betterment. In this case too, it is incumbent upon us to stop the British government from wrong-doing. If we did not, I fear we

may be reprimanded by God and become the victims of His wrath. As the Prophet (SAW) has said:

"When people see an oppressor committing oppression and they don't stop him from doing so, Allah may put them collectively in a trouble that they call Allah and their prayer is not responded."

"Therefore, it is very necessary that all efforts should be made to prevent the British government and the British nation from incurring the wrath of God. They should be stopped from torturing human beings; this has invited the wrath of Allah in the past too. If they do not stop, they too may incur the wrath of God.

52. THE RIGHT WAY TO HELP BRITAIN

"Many imprudent persons say today that to provide Britain with men and materials for the war is to help it. They argue that we should strive for their victory in the war. In my view, as per the teaching of Shariah, they are the worst enemy of the British. They want to dump the government and the British nation into the ditch of the Hell.

"Britain has usurped the freedom of the nations of this world; Britain enslaves free nations, pushes them into great troubles and keeps them there for ages; in comparison to the European nations, Britain considers all Asian and Africans as unhuman and barbaric; without any remorse, Britain commits barbarism against hundreds of thousand of slaves of God; Britain snatches trade, handicraft, science, wealth, government, honour, agriculture, industry etc from other nations for its selfish end; through its sly and deceitful acts, by breaking promises and by making false promises, Britain tortures nation after nation. If there can be any help for a country committing all these sinful acts, it is to stop it from committing these. Those helping them with men and materials would be partners in committing and propagating such barbarism. They want to torture humanity. Undoubtedly, such people will be inviting the wrath of God and will be accountable before their Lord. As Allah says: *"The oppressors would soon come to know where is their final abode."*

"We should be well-wishers of Britain for it will be good for us only. We should not seek evil for Britain for it would

ultimately come to us. If a person has no strength to help Britain through words and deeds as advised above, he should at least consider as wrong the cruelty and barbarism of the British and should remain silent. The saying of the Prophet is:

"When any of you happens to see a wrong being committed, he should stop it by hand; and if he can't, he should oppose it with his tongue. And if he can't do even this, he should disdain from within his heart. This is the weakest form of Ima'n."

"It is for this reason that the Jamiat at its Meerut session made clear its position regarding the ongoing war. Its resolution has already been published in clear terms, and its each and every word is true and worth embracing."

53. OUR STRUGGLE CONCERNING INDIA'S FREEDOM

"Gentlemen! The current situation places greater responsibility on us that we should make relentless effort so that the entire humanity, especially the people residing in India, is rescued from all sorts of brutality. Not only our slavery is harmful and calamitous for us; there are many other nations that are suffering due to its effect."

54. MUSLIMS OWE GREATER RESPONSIBILITY FOR INDIA'S FREEDOM

"Although the responsibility for India's freedom rests on all residents, this duty rests on Muslims more due to certain reasons:

- (a) India is Muslims' own country ever since Adam (A.S.) descended on this earth.
- (b) Muslims are to be benefited from this land even after death.
- (c) The religion of all the Prophets (May Allah's peace and blessings be upon all of them) who came prior to Mohammad, the last Prophet of Allah, was Islam, although people later interpolated it.
- (d) The British have snatched this country from Muslims' hands.

- (e) After this country wins freedom, other Muslim countries such as Afghanistan, Iran etc will be safe from troubles and dangers.
- (f) The blessed lands of Arabia, Egypt, Syria, Palestine, Sudan, Somalia etc, where a good number of Muslim populations reside and where they are not able to break the shackles of their slavery because of India's slavery, they too may secure freedom for themselves.
- (g) The British government in India has harmed Muslims more than any other community living in India.
- (h) Without complete freedom, this abject poverty, scarcity and high price cannot be removed. And without its achievement, neither worldly life can be improved nor can spiritual bliss be attained. Sometimes it might be difficult to protect faith. Soon the destitute may cause infidelity (God forbid!). Many Muslims have gone astray and have become apostate because of the hardship and poverty.
- (i) Without freedom, there cannot be end to unemployment, and without its end it would be impossible to attain both worldly as well as spiritual bliss.

Therefore, it is an absolute necessity for Muslims to become free from the bondage of this slavery. And for this, it is necessary for them to struggle hard, more than other residents of India."

55. REGARDING PAKISTAN

"Nowadays, the talk of movement for Pakistan is on everybody's lips. If it means an Islamic government on the pattern of the Prophet (where rules of Shariah are invoked) in provinces where there is a Muslim majority, it is an auspicious scheme and no Muslim will have a word against it. However, in the prevailing situation, it is not achievable. On the other hand, if it means establishing a government under the British rule that can be given a Muslim name, in my view, this scheme

is cowardice and stupidity that only enables the British government to perpetuate its 'Divide and Rule' game. And this is what the British government has done everywhere. They divided Turkey. Arabia was divided into pieces. And this is what they seem to be trying to do with India. It may not be a surprise, as it has been revealed from a reliable source; this revelation might have come from London, Oxford, Cambridge, Shimla or New Delhi etc.

On the other hand, this is a great hurdle in the way of all-embracing nature of Islam. It is a great ditch in the way of forming a united front in defence of this country. It is gunpowder for the communal clashes. It is murderous poison for peace and tranquillity, happiness and freedom. It is the deathknell for the Muslim minority provinces. I fail to understand whatever good thing has been shown in it. I feel that it is a ploy to suck the Muslim masses as, due to the resignation of the Congress ministries, their charm has been lost. (God knows the best)"

56. COMPOSITE NATIONALISM

Although Maulana had presented exhaustively researched views on 'composite nationalism' and Ulama had accepted them without refutation from a single reputed one, followers of the Muslim League, whose aim was not to investigate and conduct research but to agitate and launch propaganda, were still objecting to them. Therefore, in his presidential address, the president of the Jamiat Ulama (Maulana Hussain Ahmad Madani) who argued for 'composite nationalism', felt it necessary to shed light on this issue as well. He said:

"We, the residents of India, being Indians have something in common that remains along with the religious and cultural differences. It is like our human melange does not change just because of variance in our visages, differences in our personalities and traits, and differences in our colour and stature. Likewise, our religious and cultural differences do not become hurdle in our national partnership. From the point of view of nationality, we all are Indians. Therefore, to think of the benefit

of the country and concern for its protection from any harm is the equal responsibility of Muslims as of any other nation and religious entity. It is necessary to strive adequately and jointly to achieve it. If a house catches fire and all residents of the village do not extinguish it, or if the whole village would not erect embankment during the flood, then the whole village will be destroyed and life would become difficult for one and all. Likewise, whenever the country is in trouble it is the duty of the inhabitants of a country (whether they are Muslims, Hindus, Sikhs or Parsis) that they should strive hard and jointly to remove it. The duty of national partnership applies equally to all residents. Differences of religion cannot become any weakness or a hurdle. They can fulfil this duty even while remaining true to their religion. The same partnership is to be found in municipal boards, district boards, in councils and assemblies. Members of various religions fulfil their duties in these institutions and feel themselves as composite part of it. This is the meaning of 'composite nationalism' here. To read in it any other meaning than this is wrong and inappropriate. Basing its fundamental principle on this meaning, the Indian National Congress has taken upon itself to protect every religion, civilisation, language, culture and tradition in the country. The meaning Europeans take of 'composite nationalism' is contrary to this, and also is an individual Congress member's interpretation of it contrary to the fundamentals of the Congress. The Jamiat Ulama certainly is annoyed at seeing this, and expresses its disapproval of it.

57. CRIPPS' MISSION, LAHORE SESSION OF THE JAMIAT AND ITS FORMULA

As the Second World War was stretching, the overall destruction and poverty were growing. Winston Churchill's slogan was "ultimate victory will be ours" and he wanted that children of the British dominion states should shout this at every occasion. The slogan was inscribed everywhere on walls.

However, the injured and broken hearts of the poor and hapless Indians, who were suffering merely because of the proxy to their colonial masters, were opposed to such slogans. Every day, their yearning to escape from the colonial masters

was increasing. The cunning officials were not unaware of the people's feeling. They, however, always kept the antidotes ready—if they could not remove the ailment of hearts, they could divert their minds. The name of that antidote was "Divide and Rule". But communal riots, arson and looting during the war period would have gone against the British expediency. Thus, instead of bloodletting then and there, they began levelling the field for emotional target practice.

The Simon Commission, which had come to prepare the guide-map of reforms, had died its natural death and people had almost forgotten about it. Thus, a new stage-drama was scripted under the name of the 'Cripps' Mission'. This drama attracted every political and semi-political outfit. Every political party prepared its proposals for reforms as per its perspective and also debated these at length. It was as though every political platform was a theatre for staging the show of divisional policy. This way the heat of the freedom movement was made to subside.

Sir Strafford Cripps' formula, political parties' reactions to the proposals, and the proposals prepared by various political parties are not the subject matter of this book.⁴⁴ Since Maulana Madani was president of the Jamiat Ulama-i-Hind, excerpts from and the important points of the Jamiat proposal are being presented here in this context.. The Lahore Session of the Jamiat Ulama-i-Hind was held on 2nd to 4th Rabiul Awwal 1361 Hijri, corresponding to March 20-22, 1942 Gregorian, under the chairmanship of Maulana Madani. A resolution regarding the Cripps' Mission was presented. Excerpts from the resolution are given below:

"The Cripps Mission has arrived late and the time for implementation of the proposal presented by it has passed too. No proposal other than total freedom is acceptable to us. We appeal all Muslim parties and all other organisations to work in partnership and take a united decision after a thorough discussion and exchange of views."

44. For details of the formula, refer to 'Ulama-e-Haq', Vol. 2.

58. FORMULA

The formula adopted by the Lahore Session of the Jamiat was based on four principles:

- (a) Total freedom for the country.
- (b) Freedom for Muslims to pursue their own religion, culture and civilisation.
- (c) Freedom in which provinces will have full autonomy. The Centre will be given powers decided by provinces. Powers not mentioned in the Centre's list would rest with the provinces.
- (d) India should be such a federation in which Muslims should be fully satisfied about their religious, political and cultural freedom. They shall not be at the mercy of any sort of numerical majority.

The Jamiat Ulama's Lahore Session was yet to end when on March 22, 1942, Sir Strafford Cripps reached Delhi. Just a week later, on March 29, he presented his formula, which was approximately three thousand words long spread over five pages. In brief the proposals were:

"India under the British rule shall be made a 'sovereign dominion' that will not be subject to any interference in its internal and external affairs. Provinces shall be made independent in their affairs. They should have the right to secede or not enter into the dominion while maintaining their present relationship with the British government. A Legislative Assembly be elected that would prepare a constitution for the whole country. The Constitution should be accepted by the British too."⁴⁵

Cripps' formula, in its wording, was encouraging. It was a welcome proposal for the Muslim League too because it had pointed towards the Partition as well. However, all these were mere promises for a future course. And India was to continue to bow its head before the British government till the war was over. Rather, it was to sacrifice for this government men and materials too. This sacrifice was to be made for a

45. For more details, refer 'Ulama-e-Haq', Vol. 2, pp. 138-142.

government a fraction of whose cruelty and barbarity could be seen during the draught of Bengal, in which, according to the statement of the minister for Indian affairs, around two million people had lost their lives. Cripps' formula was like a beautiful imaginary garden for which the Indians were asked to offer their lives and properties. On the contrary, three hundred years' experience before the Indians was that the British made promises just to pass time and never to fulfil them. Therefore, not only the Jamiat Ulama-i-Hind and the Indian National Congress, but also all other political parties declined to accept the Cripps Mission proposals. Cripps stayed in India for about two weeks and exchanged views with various leaders, openly as well as secretly. The net result was that they sat down, they discussed and they went their own ways increasing the gulf of differences between India and Britain.

The freedom movement once again burst forth along its course. The government once again employed extremely repressive methods. It was almost the replication of barbarism that the British government had perpetrated after the First war of Independence (1857) almost 90 years ago.

59. THE ARREST OF SHAIKHUL ISLAM HAZRAT SYED MAULANA HUSSAIN AHMAD MADANI

The district unit of the Jamiat Ulama-i-Hind organised a conference at Bachraon village, district Amroha, United Provinces on April 23-25, 1942. Shaikhul Islam had taken the government permission to attend the conference. He invariably spoke the same thing that he used to speak at public meetings. Since the policy of the government had changed now, it arranged to obtain a copy of his speech. It forged a case against him and issued the warrant for his arrest. Since it was not advisable to arrest him in Deoband, they waited for him to leave Deoband. While on his way to Punjab to attend a 'Unity Conference' on June 24, 1942, Maulana was arrested at Telhari station (situated between Deoband and Saharanpur) around two past mid-night.

The Inspector of Police entered in the bogey and presented him with the arrest warrant. Maulana was detained at the Saharanpur police station for the night. He was sent to Moradabad in the morning. The telegram sent by Jamiat members of Saharanpur to the Jamiat office in Moradabad was handed over to the addressee when Maulana reached Moradabad in police custody and was taken to jail.

The Jamiat policy those days was to challenge such cases. A 'Defence Committee' under the chairmanship of Hafiz Mohammad Ibrahim (advocate) was formed to defend against such fabricated cases. Mr. Shiv Narayan, Hafiz Sultan Ahmad and others represented the Jamiat in the court.

Since Shaikhul Islam was arrested under a British plan, all pleas and arguments of the defendant's lawyers went unheard. The First Class Special Magistrate, Mr. Srivastava, sentenced Maulana to 18 months' rigorous imprisonment and a fine of rupees Rs. 500. He, however, recommended first class facilities for Maulana in jail.

The Defence Committee of the Jamiat decided to get Maulana released on bail. The district judge accepted the bail plea and asked for two bonds for Rs. 500 each. In view of the District Collector, Mr. Hague, Maulana should not have been released on bail.

Therefore, Special Magistrate Srivastava hesitated to accept the bail bonds and began creating legal obstacles in his release. Later, the district collector told the district judge that releasing Maulana would be useless because the moment he was released, he would be re-arrested under Section 129 of the Defence of India Rules.

Any way, either it was his prudence or weakness; the Judge cancelled the bail order. Still the Defence Committee submitted the appeal. The hearing was fixed for 29 July. Barrister Asaf Ali went to Moradabad for the hearing. The arguments in chaste English continued for almost four hours. All advocates of the court had gathered in the courtroom to hear the arguments. Many magistrates also had postponed their hearings to witness the case.

The judge fixed the date, August 13, for the verdict. Five

days were yet to go when the famous 'Quit India Movement' was launched on August 9, 1942. On the day of the verdict the whole courtroom was empty, neither the prosecution and nor the defence lawyers were present. Only the essential staff were present to fill the rolls.

60. A PUBLIC FIGURE IN EXTREME SOLITUDE

From June 25 to August 8, 1942, Maulana Hussain Ahmad Madani was confined to a solitary cell of the Moradabad prison. There was a separate compound with four small rooms. They had a corridor running in front of them. It was for this symbolic reason that the compound was called 'execution house', although cells for those condemned to death sentence were shifted to another compound in the jail and this place was secured for the political prisoners. Maulana Madani was housed in this compound.

Death frightens human minds, especially when one imagines of death through strangulation. Even the warden used to avoid coming to this compound at night. And the warden in charge of the keys would come on the rounds accompanied with prison mate. Many dreadful stories were attached with this ward. The famous among them was that an evil spirit lived in that ward.

However, for a man with a spiritual bent of mind like Maulana Hussain Ahmad Madani, the secluded room of the prison was most suitable. Therefore, he lived happily in this death cell.

On August 9, 1942, Hafiz Mohammad Ibrahim, former minister of United Provinces was the first man to join Maulana Madani in the jail cell. Qari Abdullah and Alhaaj Mohammad Ismail of the Jamia Qasmia Madrasa Shahi at Moradabad followed him the same day. Gradually, chief organiser of the Jamiat Ulama-i-Hind Maulana Hifzur Rahman, who was landlord of Sambhal in district Moradabad, Munshi Moinuddin, Maulana Abdul Qayyum Sambhali, Comrade Mohammad Ibrahim Moradabadi, who was member of the

State Congress Committee, et al became prison mates of Maulana Madani.

A few students of Moradabad's Jamia Qasmia Madrasa Shahi and some others also were arrested from the district and brought to the prison although officially they were not charged or imprisoned. They became the beneficiary of Maulana's compassion and Maulana treated them with the same respect with which he treated his colleagues.

All prison mates considered Maulana their guide. Maulana Madani's love and affection so overwhelmed them that for a while they forgot their near and dear ones. Besides Muslims, even Hindus had affection and reverence for him. The Hindus who loved him were supporters of the Congress. Jail wardens and officers also used to respect him. Many a time, faced with personal problems or difficulties, they would request Maulana to pray for them. They had often witnessed the result of his 'Dua' and thus their reverence for him increased manifold.

61. AN AUSPICIOUS DREAM

It was probably in December 1942 that a gentleman informed the group that he saw the Prophet (SAW) in his dream. The Prophet was leading the prayer and Shaikhul Islam Maulana Madani and Maulana Hifzur Rahman, the chief organiser of the Jamiat, were standing behind Him and offering their prayers. Qari Abdullah interpreted the dream as the certification of truthfulness of the ideology of the Jamiat Ulama-i-Hind because the two who stood behind the Prophet (SAW) were from the Jamiat, one its president and the other chief organiser.

62. DETENTION NOTICE

On completion of his six months' imprisonment Shaikhul Islam was to be released on January 4, 1943. However, four or five days ahead of his scheduled release, a notice under Article 26 of the Defence of India Rules was passed for his further

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detention for an unspecified period. Prisoners and detainees were generally transferred from the place of arrest to another location. Because of the different nature of the 'Quit India Movement', prisoners were not transferred. But all concessions to Class A and B prisoners or detainees were this time ceased. Thus they were neither able to write any letters nor receive them. They were not provided newspapers, nor allowed to keep even a book.

By January 1943, the 'Quit India Movement' had slowed down. Incidents such as dismantling of railway tracks, snapping of telephone lines and destruction of railway bridges had virtually stopped. The British government started transferring political prisoners around because it realised that the risk had lessened.

On 14th Muharram 1362 Hijri, corresponding to January 23, 1943 Gregorian, news began circulating in the night that Maulana Madani would be transferred to Naini Jail in Allahabad in the morning. Though his transfer was not beyond comprehension, the news came to his jailmates like a bolt from blue. A strange restlessness overpowered them. At the time of his departure, even those who were confident of their forbearance and will-power could not withhold themselves. Such intensity of sadness and grief at separation from Maulana was never before witnessed. After Maulana left, for the first time his followers and associates felt they were in jail. And, perhaps, this was the motive behind his transfer. They had no feeling of incarceration while living in a cage; what could have been a greater defeat for a cruel hunter.

63. MAULANA MADANI IN NAINI JAIL

Maulana Madani entered Naini Jail of Allahabad on January 24, 1943. Maulana Syed Mohammad Shahid Fakhri, who was the spiritual successor of Maulana Fakhir Sahib Allahabadi and the shrine keeper of the circle of Hazrat Shah Ajmal Allahabadi, Maulana Abdul Haee, Abdul Majid, Maulana Abdul Qayyum Lucknawi, Maulana Abdul Bari Abbasi Gorakhpuri, *et al*, were in the Naini Jail. These gentlemen were

released one after another, but Maulana Madani was detained there for about 19 months.

On November 1, 1943, during the evening prayer, the jail superintendent misbehaved with Maulana merely because he could not present himself quickly for the roll call. All jail inmates were seething with rage at the insolent behaviour of the superintendent. When the news trickled out of the jail, the current of restlessness travelled fast from one end of the country to the other. The jail superintendent had realised his mistake, and on the third day of his insolent behaviour he apologised to Maulana. But the agitation that this insolent behaviour built up did not subside. Protest meetings and marches were organised all over India on November 26, 1943.

On November 27, 1943, a communiqué of the Governor of United Provinces was published in the *Hindustan Times* in which he referred to the incident. He informed the public that the jail superintendent had already apologised and Maulana was now satisfied with the behaviour of the jail officers. However, the communiqué was not enough to satisfy the supporters of Maulana. They wanted that the jail superintendent be suspended. Meanwhile, a message came from Maulana, in which he informed his supporters, "I have forgiven the superintendent of jail and no action should be taken against him." This made his supporters to postpone their agitation.

64. RELEASE FROM THE PRISON

Maulana Hussain Ahmad Madani was released unconditionally from the jail on 6th Ramadhan 1363 Hijri, corresponding to August 6, 1944 Gregorian. This time Maulana served the jail term of two years, two months and two days from June 24, 1942, to August 6, 1944.

65. MAULANA'S ROUTINE AND AVOCATION INSIDE JAIL

It has been stated earlier that Maulana was kept in a separate

compound with four rooms in Moradabad Jail where those sentenced to capital punishment were kept. Because of their affection for Maulana and also because it was a separate, secluded compound, other Muslim detainees liked this place. They would stay in this compound during the daytime and were taken back to another barrack for the night. Since they stayed away in the night, it was not possible for them to witness Shaikh Madani's schedule. The jail guards said that Maulana spent most of the night in prayers and in remembrance to Allah.

When the darkness of the lonely night gave way to the morning light and barracks opened during the *Fajr* (morning) prayer, the Madani compound would illuminate and reverberate with Allah's remembrance.

After *Azan* was called, inmates would get ready after call of the nature and ablutions. At the crack of daybreak and after rolls were called, Maulana would lead the morning prayer and as per Prophetic tradition recite long verses from the Holy Qur'an. Since the outbreak of war, Maulana recited *Qanul-e-Nazela* (prayers read in the standing posture) every day. This practice continued in the jail as well.

After *Fajr* prayer and *Tasbiha'at* (recitation of words glorifying God), Maulana would return to his cell and do some physical exercises for 20 to 25 minutes. Then he would go to the room where tea was served. He enjoyed his tea with colleagues. After tea, there would be a get-together for half an hour in which Hindu inmates also joined in. Without any hesitation they discussed with Maulana issues of education, religion and politics.

In December and January, this meeting generally ended at 8:30 in the morning. Thereafter, everyone was engaged in doing his work. Maulana Madani kept himself busy reciting the Holy Qur'an. It has been mentioned in the book of disposition of the Prophet (SAW) that in the presence of the Prophet audiences used to narrate tales of the period of ignorance and also discuss the current issues. The Prophet equally participated in this, and what seemed strange to the companions, he too sometimes expressed surprise. When a

companion laughed at a thing, he too smiled. All would participate in a balanced manner. Everyone was free to participate in the discussion. No one poked fun at the other nor anyone tried to hurt others' sentiments. Nobody was allowed to interrupt the other or begin his talk till the other had finished what he had to say. The Prophet gave equal attention to all. Everybody thought that the Prophet was more inclined to listen to him.

Those who participated in Shaikhul Islam's meetings felt as if it were a replication of the meetings during the Prophet's time. These meetings too were held for the fulfilment of social needs and make people aware of the prevailing situation.

From around 9:30 Shaikhul Islam would recite the Holy Qur'an before Qari Abdullah. This continued till the lunch hour.

Among the inmates were persons with independent temperament. For them it was difficult to adhere to a fixed programme. Sometimes, food was served and they were informed, but they would not reach the table unless they are repeatedly asked to. But adhering to the programme was Shaikhul Islam's second nature. He strictly followed the lunch hour, and stopped the recitation of the Holy Qur'an before the lunch was served. As soon as he was informed, he would reach the table for his lunch.

For the righteous Ulama, self-glorification and ecstasy, miracle, excellence in mystic way of life, extreme kindness and civility are not perfection. For them, perfection is to inculcate traits and habits of the Prophet and make it their second nature. All wishes and feelings are subordinated and subjected to the *Sunnah* of the Prophet (SAW).

An agreed-upon saying of the Prophet, narrated in *Saha Sitta* (Seven authentic compilations of the Prophet's sayings and deeds), states:

"No person can become a true Muslim until his/her desires are regulated in consonance with My traditions."

The more closely one studies Shaikhul Islam, his life and traits, one finds the depth of his inner quality, the second name of

which is "*Fanafi Al-Sunnah*" (at one with the sayings and deeds of the Prophet). Engrossment in supplication to God, detachment from everyone except Him is certainly commendable. However, the inheritors of the splendour and magnificence of the Prophets (SAW) are required to have wider ability than this. On one hand, the Prophet is deeply attached to the Creator of the Universe, and after his journey across the seven skies he reaches to the empyrean and has the honour of meeting Allah. And, on the other hand, he mingles with His creatures in such a way that the short-sighted among them say:

'What sort of Prophet is he who eats and dwells in the market?'

"This only a mortal like you who eateth of that where of ye eat and drinketh of that ye drink"

(*Surah Mominun*, Verse: 32)

If a spiritual man does not have this vastness in his vessel, if his vision does not have power of '*The eye turned not aside, nor yet was overboard*' within itself so that the splendour of worldly beauty does not dazzle him and the enduring warmth of magnificent heaven does not make his heart yearn for the scorching heat of fire-temple, give him whichever title of saintliness you want to, but the man does not deserve to be called the successor of the Prophet (SAW).

The daily routine of Shaikhul Islam, his simplicity, frankness and his attachment with the ordinary people apparently made a veil and ordinary eyes were not able to see the greatness in him. However, the intelligent eyes that were bestowed with the understanding of religion, the eyes that carried the vision of knowledge about the Prophets understood the value and greatness of Maulana Madani. And despite differences of opinion on political issues, they accepted his greatness. As a poet has said:

Either king knows the value of pearl or knows the jeweller!

Eating together, and sitting in a way that one is not lying on a thing and using it as a pillow. For example: to sit joining both knees together, to eat in a tray together with some people

instead of eating in a small and a separate plate, to eat the food that is kept before you and not pick things from the middle of the tray or from in front of others, not to leave the plate unclean during lunch and either to pick up and eat morsels fallen on the tablecloth or not to allow things to fall while eating are many habits that have been mentioned in the book written on the life of the Prophet. Those who had a chance to eat with Shaikhul Islam know that Maulana had all these qualities. Their violation pained him.

On the dining table of Shaikhul Islam trays were kept from which eight to ten people shared food. But when small plates were kept at someone else's dining table, Shaikhul Islam would ask the man next to him to share the food from his plate. He did this even in jail. A group of cultured and educated people was in Allahabad prison, and sharing the dining table with them was not inconvenient. But when his colleagues were released from the Allahabad jail and he was left alone, he started sharing food with the Muslim cooks who prepared food for the prisoners. In Moradabad jail, a lunch session was virtually fixed: On one side of the table would sit Shaikhul Islam and Maulana Mohammad Ismail Sambhali and the other side Munshi Moeen Sambhali, and all three of them would share food from the same plate. Next to Munshi would be seated Hafiz Ibrahim, then Maulana Qari Abdullah, next to him Comrade Mohammad Ibrahim, then Maulana Mohammad Hafizur Rahman, Maulana Abdul Qayyum and then the author of this book, Mohammad Mian.

To take small morsels, to eat slowly, not to splutter mouth while eating are things that I am not able to relate with the authentic compilation of the Sunnah of the Prophet, though I have heard from elders that these are the dining manners. Maulana Madani followed these things strictly. In my view, this is all the more necessary for a good host so that the guest may take his time and not remain hungry.

Maulana had a distinct eating manner. He would take small morsels and eat so slowly that after eating one's meal the other person would wait for Maulana to finish his food. It

was perhaps in 1938 that after touring certain villages in Muzaffarnagar district for organisational work Maulana Fakhruddin Ahmad, a few others and myself reached Deoband around 10 in the night. Only Shaikhul Islam's residence could have given us shelter at that late hour. After his lecture on Hadith was over, he came home. As he reached his residence, he found a group of illiterate guests there. Shaikhul Islam went inside his residence and brought out whatever gravy was there and asked the household to prepare bread. As and when bread was ready, he fetched it for the guests. When the guests had finished their meal, Maulana sat down to eat. Whatever little gravy and bread pieces were left over on the dining cloth he ate.

Related to eating and drinking, there is a Hadith that the manner should not be haughty. And from the manner it should not appear that one is avaricious and greedy. The dining manner should be such that it reflected the humility before the true nourished and true benefactor.

To say *Alhamdulillah* (all praise is for Allah) and *Subhan Allah* (Allah be glorified) after each morsel is not authenticated from the Hadith, although in *Tirmidhi* the solemn and grave acts of the Prophet (SAW) have been noted, i.e.:

"The Prophet never would condemn any food. If he liked it, he would eat. Otherwise, he would leave it. He also never praised any meal so much that it would have expressed desire for more or an apparent greed."

To condemn the jail food is not a surprising thing. It is rather surprising not to condemn it. Thus, while sharing the jail meal some people would criticise the quality of food. However, Maulana here too followed the Sunnah of the Prophet. He never condemned food, rather guarded himself from even small criticism. A cook in the jail was very clever. Often complaints were made against his preparations, but Maulana ignored them. When finally his associates insisted, Maulana recommended his removal.

66. TAKING SIESTA

After lunch Maulana would go for siesta for one and a half to two hours. Taking siesta is a Sunnah of the Prophet, and especially beneficial for those who wake up at night for the late-hour prayer. Siesta relaxes man after tiredness of the day and keeps him alert till evening. It also helps in getting up at the night for prayer.

After siesta, Maulana offered the noon prayer. After this, he would take his customary cup of tea. After tea, he would explain to an assembled group the meaning of the Qur'an, a daily routine that he had started upon insistence of his friends. Unfortunately, it didn't continue for long because this study session in the jail was viewed with suspicion. Maulana's transfer within a few days of the study circle's start forced them to discontinue it.

The session usually continued for almost an hour. Maulana Hifzur Rahman and Maulana Ismail and other Ulama would, according to their knowledge, put certain questions and seek enlightenment from the bank of knowledge of Maulana Madani. After the translation and interpretation session, Qari Makhdoom recite the Holy Qur'an till the *Asr* prayer. After the *Asr* prayer, inmates used to engage themselves in recreation, while Shaikhul Islam would go to his cell and engage in remembrance of Allah. This continues till the *Maghrib* prayer. After the *Maghrib* prayer, he sat in a corner and recited a chapter from the Qur'an in his *Nawafil* prayer. After *Nawafil* prayer, inmates would take their dinner. And after *Isha* prayer, Maulana's associates would return to their barrack for the night. Shaikhul Islam would then engage himself in the late-night prayers.

67. A JOKE

Once Shaikhul Islam recalled that Maulana Shaukat Ali was very fond of eating sweets after every meal. He would look for sweets but find it impossible to get them in the jail. Since no sweets were available, Maulana Shaukat Ali used to be

contented after eating *gurh* (jaggery). However, Maulana Shaukat Ali felt insulted at the use of the word '*gurh*'. So, Maulana Madani named it '*Qanduz*' (sugar candies). When they heard the joke, Maulana's associates from Moradabad started calling '*gurh*' by its new name '*Qanduz*'. Later on, a few friends of Maulana started calling his party '*Qanduzi Party*' (Candy Party)

68. AFTER RELEASE FROM THE PRISON

Shaikhul Islam was suffering from cough, cold and fever. He lost approximately 40 pounds in weight. By the time he was released from jail, his health had deteriorated considerably. It was necessary for him that he stayed constantly at one place and took complete rest till Ramazan. However, his devotees were pouring in daily in good numbers and Maulana's courteous nature did not allow him to take rest. He was just released from jail when people started pressing him to visit them. And Maulana Madani began to oblige them from the very first day of his release. On his way to Deoband, Maulana stayed at Jaunpur, Faizabad and Lucknow and reached Deoband on 14th Ramazan 1363 Hijri, a week after his release from the prison.

A tumultuous welcome was accorded to Maulana Madani at the railway station where the teachers and students of Darul Uloom Deoband, residents of Deoband and Muslims from around the area gathered in large numbers. After two days of stay at Deoband, Maulana Madani left for Silhyt on 16th Ramazan 1363 Hijri.

The Nayee Sarak Masjid (the mosque on the new road) of Silhyt was Maulana's retreat where he spent Ramazan every year. More than five hundred people from Assam and Bengal came every day to meet Maulana and attain spiritual benefits from his presence. Maulana participated in more than nine to ten sessions of the Holy Qur'an in a day and night. He did not get time to rest for more than two hours during the whole day and night. In short, in spite of his weak health, Maulana reached Assam and fulfilled his duty. After Eid prayers, he

would leave Assam and halting at various places on the insistence of his followers, he would reach Deoband nearly one and a half month later.

69. ADDITION OF ELUCIDATION IN JAMIAT ULAMA-I-HIND'S FORMULA

At its Lahore Session, held in the year 1942, the Jamiat Ulama-i-Hind had made it clear that it was essential that the Central government be formed on the basis of the principle that Muslims would be fully satisfied with provisions for their religious, social, political and cultural independence. A section of people, however, wanted these principles to be defined so that Muslims could be mentally satisfied. Thus, at a general body meeting of the Jamiat Ulama-i-Hind, held under the chairmanship of Maulana Madani on January 31 and February 1, 1945, the following elucidation was added. Then the formula along with the elucidation was presented before the Saharanpur session. And after twelve hours of serious debate and discussion, the formula was passed along with the elucidation with a thumping majority. About five hundred members and delegates attended the meeting, in which the dissenting votes were no more than thirty.

70. ELUCIDATION

The principles and objectives described in the proposal make it clear that the Jamiat Ulama-i-Hind is not in any case prepared to compromise on the religious, political and cultural freedom of the Muslims in Independent India. Undoubtedly, it is in favour of a federal government in the provinces and a union government at the centre because it altogether suits India, and specially the Muslims. However, the formation of the federal government shall be on the condition that the right to self-determination for the provinces shall be accepted, and the formation should be done in such a way that the non-Muslim majority at the Centre, merely because of its numerical

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strength, does not infringe upon the religious, political and cultural rights of Muslims. For the formation of such a government at the Centre, the fear of oppression by the majority community should be removed, and after mutual consultations one of the following proposals, or in its place any other such proposal, that is acceptable to Muslim and non-Muslim organisations should be possible, i.e.:

1. The ratio of the members elected to the Union Parliament should be like this: Hindus - 45 seats, Muslims - 45 seats and other minorities - 10 seats.
2. If an Ordinance or a Bill, brought in the Union Parliament by the Union government, is rejected by two-thirds of Muslim members on the plea that it infringes their religious, cultural and political freedom, then that Bill or proposal cannot be presented or passed by the Parliament.
3. If such a Supreme Court is established where the numbers of Hindu and Muslim judges are equal and the judges are appointed by the Muslim and non-Muslim 'Joint Committee' set up for the selection of judges, this Supreme Court shall be vested with power to take a final decision on disputes between the Centre and states, or among the states, or on the disputes among various communities. Besides, under the proposal No. 2, if the majority of members of the Union Parliament disagree with the decision taken by two-thirds of Muslim members declaring a Bill or an Ordinance as an infringement on their religious, political and cultural rights, the dispute shall be referred to the Supreme Court for a final decision.
4. And any other proposal that Muslims and Hindus decide by their mutual agreements.

71. JAMIAT'S SAHARANPUR CONFERENCE AND EXCERPTS FROM THE PRESIDENTIAL ADDRESS

The 14th annual session of the Jamiatul Ulama-i-Hind was

held at Saharanpur from 21st to 24th Jamadi Al-Awwal 1364 Hijri, corresponding to May 4-7, 1945 Gregorian. Shaikhul Islam Maulana Hussain Ahmad Madani delivered a 46-page long presidential address. After a long period of his imprisonment, the courage and truthfulness with which Maulana criticised the British government was undoubtedly surprising. Although he was secluded from the current political developments for such a long time in the prison, the way he organised his presidential address showed the alertness of his mind.

I feel it necessary to present a portion of that speech here because it is an authentic document and a complete history of the events during the Second World War. It would also depict the restlessness and death of the freedom movement, and how justified and correct was the stand taken by Maulana. What follows are the excerpts from Maulana's presidential address:

"Come for a while, even in forgetfulness, to this unattended grave, And look, for a moment, at the land waste that is called inhabited!

Gentlemen!

The highly selfish and barbaric ruling masters' inhuman policy of more than two hundred years has pushed India on the verge of death, as Mr. MacDonald Ramsay has acknowledged in his book '*Awakening of India*'. i.e.:

"If someone travels daily in this land, he won't see anything else except the weak and frail bodied people whose life is Toil incarnate! Toil!! and nothing but Toil!!! Hard Work! Hard Work!! and nothing but Hard Work!!! India has been turned into a village of miseries. The affliction of these miserable and poor people pinpricked my heart more when I reflected upon and found that the effect of poverty and wretchedness is clearly veiled in their calm and magnificent silence."

At another place, he wrote:

"The poverty of India is not an issue or an accidental occurrence; it is rather a deliberate act."⁴⁶

46. *Awakening of India* by Ramsay MacDonald, p. 159.

Sir John Simon writes:

"The common masses are suffering in extreme poverty."

H. M. Henderson says:

"India is becoming weak and afflicted day by day. It appears that the blood from the people's life are soaked slowly but gradually at a faster pace."

1. Such a weak and half-dead country, these cruel-hearted and merciless rulers have pushed into the war of 1939 without its will and wish, and even without asking it once. And, interestingly, they made propaganda that these people are with them. It (India) shouted, 'I am enslaved into the fetters of slavery in such a way that my life is at peril. I wish to breathe freedom. What have I got to do with friendship and enmity, with war and peace? I am neither enemy nor friend of Germany, nor friend of America or its enemy. I am thirsty of one thing and only one thing. That is freedom. I was not heard. And on my behalf the war was declared.' Nationalist organisations like the Indian National Congress and the Jamiat Ulama-i-Hind protested against it, raised their voices against it, harangued over its feeble state, but all protests proved to be a cry in wilderness. Lord Halifax and other British agents fabricated such lies that God help us!
2. Ordinance after ordinance was passed. Many ordinances were issued in a day and old promises were forgotten. Shakespeare in his inimitable words said: "There is nothing more contrary to the English on this earth than the ordinance."
3. For the people opposing war or speaking against it, life has been made miserable. They are being detained, put behind bars, fined and cases slapped against them. Although in England itself there are parties opposed to the war and their leaders are openly making statements against the war and giving lectures against it, they are not stigmatised or they are not blamed.

4. The Defence of India Act was passed, and under it the state was given such sweeping powers that there is no section of life where this Act could not have fitted. Many innocent people were harassed by it and it was so commonly used that even the judges of high courts cried that the Defence of India Act had paralysed them. While it is still in vogue, what more can we do except lamenting on our helplessness?
5. The Army Bill is passed, and according to this law it is unlawful to ask people not to shed blood for a non-Muslim government that enslaves free people.
6. Censorship of post and telegraphs has been increased. On a petty doubt fines are imposed and detentions are made. Letters are destroyed, telegraphic messages are delayed and postal services to foreign countries are virtually closed.
7. Freedom of press and newspapers has been snatched. Newspapers were stopped from publishing news that were sent by reporters or was already published in the English newspapers. They were stopped from publishing even news that was solely related with internal affairs. Even a minor violation incurred heavy punishment, although in comparison to India the press in England was more, rather totally, free. The Indian press was barred from reporting news related to famine, epidemic, hardship faced by the countrymen, and the publication of news related to corruption in government offices and brutality of police force was forcibly stopped. On even slight violations, cases were slapped, security money was seized and fines were imposed. Only the news given by the Information Department of the government was allowed to be published.
8. Textile mills and factories were occupied and production of goods for general use was stopped and goods for the use of army were manufactured. A general control of the government on production of goods was imposed.

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9. The warehouses of foodgrains and storehouses filled with other goods were seized and things were spent as per the official whims and fancies.
10. As soon as the harvests were ready, the lands were occupied by the government agencies. The landlords and farmers were deprived of their produce.
11. Controls were imposed on the Railways and their engines. Most of the trains and engines were sent out of the country. Several lines were dismantled and passenger trains were minimised. It made the common man's life miserable. People were forced to travel sitting atop bogies. Trains were so packed that the passengers travelled standing. Due to the rush, passengers began entering other inter-class compartments. Many who travelled sitting on the roofs of bogies met with accidents and died.
12. There was a total ban on petroleum and cooking oil and people got very small quantities of them after great difficulties. Thus transportation and public movements were badly affected.
13. Members of nationalist parties were arrested and forcibly put behind bars. In total violation of their citizenship rights, people were pushed behind bars for years without any trial in the court of law. The total number of such detentions was believed to be more than 24000. The Bombay Session of the Indian National Congress was held on August 8, 1942. The decision for launching a civil disobedience movement was left to Gandhiji as he had postponed it till his meeting with the Viceroy. On August 9, all of a sudden members of the Congress Working Committee were picked up and taken to unknown locations. The same day, planned and systematic arrests were made all over India.

It was but natural that the sentiments of the common masses would be aroused upon such insults to their beloved leaders. The Congress Party believes in the principle of *Ahimsa* (non-violence).

However, fabricated charges of lawlessness and violence were levelled against members of the Indian National Congress, the Jamiat Ulama-i-Hind and other national parties. Specially, severe action was taken against the Jamiat Ulama-e-Assam as if it was an illegal party.

Gandhiji was accused of being a Japanese agent and the propaganda was made throughout America. Just two years later Mr. Emery had this to say regarding the same:

"We never thought of this about Gandhi, although at different places people indulged in violent acts due to their anger against the provocative actions of the government. This was, however, not the result of any programme of the national organisation. It was rather the result of wrong and provocative acts of the government, for which only the government was to be blamed."

On this pretext, government officials, the police and the army were given unlimited power that resulted in violence, cruelty and suffering, death and destruction, bribery and loot. Unprovoked firing was done at several peaceful assemblies. Thousands were pushed inside the prison cells, special courts were formed and without any valid proof or witnesses people were tried and punished. There was display of terror everywhere. People's life, property, honour and prestige were put in danger. Things that should not have happened, happened. And then the British government put on such a veil of innocence as if nothing had happened.

14. Through special Acts the government officials, the police and the army that perpetrated illegal violence were assured that they would not be subjected to any questioning or dragged to the courts of law in future.
15. Houses of villagers, farmers and landlords were raided and grains that they had stored for the whole year's

consumption of their children were snatched from them. They were left with little grains that were not even sufficient for three months.

16. A huge quantity of these illegally seized grains were sent out of the country, not merely for the Indian armies but for other allied nations such as Russia as well. For this purpose an exclusive European company by the name of the 'United Kingdom Commercial Corporation' was formed. The company exported foodgrains, clothes and other goods to Russia, West Asia and Africa as commercial transaction as well as in aid. While exporting these items, no consideration was given to hunger and starvation of Indians themselves. Conditions were such that everywhere in India, and especially in Bengal and Assam, people started dying because of scarcity and famine.

The *New Statesman*, London, wrote:

"The present day famine in India is not a natural calamity, but a man-made disaster. It is because the Indian wheat is exported to West Asia for the consumption of the army there. Besides, a good quantity of wheat is also sent to Iran and Sri Lanka to fulfil the requirement there. In such a situation, export of wheat from India is not only unethical and wrong; it is rather a criminal act. The present government machinery is a total failure. To protect people from unnecessary plunder and to bring about the spirit of mutual love and co-operation, the only system of governance that can succeed is the system based on the popular representation of the people."⁴⁷

While answering a question in the Lower House of Parliament of England, the Secretary of Board of Trade spoke about objectives of the 'United Kingdom Commercial Corporation' and also about the

47. *Madina*, Bijnaur, 13 July 1943.

involvement of Indians and their rights in the corporation. In his words:

"On behalf of the British government, this organisation provides Russia edible as well as other essential goods. There is no Indian Director in the organisation. It, however, works in close consultation with the Indian (British) government, which is the protector of the interests of the Indian people."⁴⁸

After his return from a journey to Russia, Mr. Dandle Wilkey had written that Russia did not have foodgrains and clothes for its people. And due to this hardship, he had predicted then that it would be very hard for Russia to win the war. The kind-hearted masters of India provided to Russia such huge quantities of food, materials and clothes that the Russian people and the army were flooded with these and went on defeating German forces in one battle after another.

Besides, grains were stocked in military warehouses in such a huge quantity⁴⁹ that after some time they

48. *Madina*, Bijnaur, 5 August 1943.

49. The result of the British food policy during the Second world war could be gauged from the fact that one year after the war the following surplus quantity of food stuff was found stacked at the headquarters of the American Army: Packed meat (of bird and fish etc) four thousand, five hundred & twenty four tons; Eggs (dried) four hundred and thirty seven tons; Milk and butter etc three thousand and twenty three tons; Fat 73 tons; Sugar (dried as well as syrup) three thousand and three hundred tons; Grains two thousand eight hundred and seventy five tons; Pulses one thousand five hundred and fifty tons; Special Vegetables four thousand and two hundred tons; Other kinds of Vegetables two thousand eight hundred and sixty two tons; Dried potatoes 1175 tons; Tomatoes 2335 tons. Likewise, dry fruits, food beverages and spices etc. thirty-five thousand and seven hundred tons. The total quantity of surplus items lying in the warehouse: more than one million tons.

(Data Source: Urdu daily '*Ansari*', dated: March 18, 1946).

became a waste. The old and expired stocks were burnt and in their place fresh grains were stocked. Such things were happening very frequently. This was because, unlike in England, there was no organisation to supervise and keep in check the military personnel, especially officers. Therefore, they went on doing whatever they liked without caring for the people's wellbeing or any fear of accountability on their part. Many a time, the question was raised in the Union Assembly but it went unheard, and unanswered. If there were a national government, even for a limited period, it would have investigated the matter. It would have not allowed the army officers to act in a despotic manner. It is obvious then, how can alien masters have any love and devotion for us.

Mr. James Madis is an American who has travelled 45,000 miles and seen the world. He has written an interesting travelogue. While reviewing the book, the American newspaper *New York Times* in its issue of May 14, 1944, writes:

"After seeing India, he (Mr. James Madis) became disturbed. He was enraged to see that at a time when thousands were dying on the streets of Calcutta, the (British) rulers were busy instructing motor vehicles and railways to transport horses for the racing in Calcutta."

Although the British Minister for Indian affairs accepts the death toll due to famine in Bengal was 1,873,749, the chairman of the medical relief Dr. B. C. Roy puts the figure at 3,000,000 dead. Newspaper reports had put the death toll at ninety lakh. The number of people killed by the British and American forces during the six years of war is not even half of this figure. This was result of sheer carelessness, negligence, cruel heartedness, and selfish and inhuman policy of the British government.

17. Due to the secession of Burma and Indo-China, the

supply of rice to India had stopped. And although the government felt the need to supply grains to the army in the Middle East, Africa and also to other allied nations, interestingly, it never felt the need to look for more crop cultivation to increase the grain yields. Even here, it cultivated to increase the supplies for the war need. One of the government releases of July 1943 says:

"This year the production of jute has increased by fifty per cent, 'recinus communis' (castrol oil plant) sixty-two per cent, peanuts four per cent, linseed fourteen per cent, wheat nine per cent and sugar cane thirty per cent. The rice production, however, decreased."

That whole year rains were good and crop production had also increased. But due to the selfish attitude and criminal negligence of the government, people were afflicted with such horrendous famine that heart trembles to recount it.

18. The British government put controls over India's imports. In exchange for goods exported from India to America and other countries, Britain took money from them and converted it into a loan from India. And the government of England gave promissory notes for the same amounts to the government of India. Whatever other currencies were available in England were taken and turned into a national loan or a promissory note. And India went on exporting goods worth millions of rupees in surplus of what it imported every year.

This amount and the amounts for the years 1943-44 and 1944-45 were turned into a compound loan and were covered by promissory notes. India did not receive a single penny out of this amount. Instead, it was promised that after the war was over, goods for the value of the same amount would be given at the current rates. In this connection, the Viceroy of India in his speech at Calcutta assured that the 'sterling loan'

(promissory note) would be honoured. Things to be noted here are:

- (a) Rupees are not paid in cash, though goods have been taken. The total amount is considered loan.
- (b) Payment will be after the war is over, the date of which is not known. Six years have already passed. If the amount was paid in cash, the proprietor of the goods would have rolled the money back into further sales and purchases and would have progressed.
- (c) The loan will not be paid back in cash, but in goods. Here too, the British capitalists will be benefited. The Great Britain benefits from both holding the money as also by releasing it too.
- (d) The price of the goods to be given towards loans will be decided by Britain and its capitalist class. Indian businessmen will have no say in determining the price of these goods. Thus, the exorbitant price of goods will carry exorbitant profits too. The cash payment would have deprived the British business class of profits and benefited Indians who could have purchased these goods from open market at competitive and cheaper prices.
- (e) The goods that would be given to India must have been produced during the war period when the raw materials were costly and thus the manufacturing costs would be higher. In short, this was a unique trading system established by the colonial British, for which one finds no precedence in history. This was a trade in which Britain was only to gain and India only to lose.

19. From India the real wealth, i.e. gold, silver and the currencies made out of them, was taken away in different ways. In exchange, India was paid currency notes. Through these currency notes, artificial wealth was created and increased. Surplus currency reserves went on to increase to a whopping 1090 million rupees from a modest 175 million rupees.

20. In this way, the real wealth of India went on decreasing while the artificial wealth went on increasing. The impact of the monopoly on grains and other essential goods, the levying of taxes on everything and such other measures of the government was that the prices of essential goods, on which common man's life was dependent, kept on increasing. Often these essential goods were difficult to procure. The inflation and high prices of essential goods in India were not comparable to the low prices in countries that did not even produce these goods and were directly involved in the war too. Although the government through an order controlled and fixed prices, the measure came too late as the index had already touched three hundred points. Prices of essential goods had gone up by 240 to 250 per cent. Moreover, irregularities were so rampant that it was difficult to effectively enforce the law. Grains and other essential commodities were available in black market, while representatives of controlled shops were unable to meet the pressing needs of the people.
21. As the wrong and inhuman policy of the government in regard to grains increased prices and led thousands of Indians to hunger and death, its inhuman policy regarding cloth created havoc. After 1919, Gandhiji had become extremely cautious about the British. He launched the scheme of spinning wheel and handmade 'Khadi' cloth. Undoubtedly, this scheme proved beneficial for the country. Gandhiji launched an organised movement of 'Charkha Sangha' that proved successful. All over the country, its centres and offices were opened. Generally, members of the 'Charkha Sangha' were Congress workers, but they were not attached with *Satyagrah* (passive resistance movement). They kept themselves aloof, did not involve in any agitation and lived a peaceful life. But they too were put behind bars. Their warehouses and their spinning tools were confiscated. Top leaders of this movement were put to rot in jails while its

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- (d) The price of the goods to be given towards loans will be decided by Britain and its capitalist class. Indian businessmen will have no say in determining the price of these goods. Thus, the exorbitant price of goods will carry exorbitant profits too. The cash payment would have deprived the British business class of profits and benefited Indians who could have purchased these goods from open market at competitive and cheaper prices.
- (e) The goods that would be given to India must have been produced during the war period when the raw materials were costly and thus the manufacturing costs would be higher. In short, this was a unique trading system established by the colonial British, for which one finds no precedence in history. This was a trade in which Britain was only to gain and India only to lose.

19. From India the real wealth, i.e. gold, silver and the currencies made out of them, was taken away in different ways. In exchange, India was paid currency notes. Through these currency notes, artificial wealth was created and increased. Surplus currency reserves went on to increase to a whopping 1090 million rupees from a modest 175 million rupees.

20. In this way, the real wealth of India went on decreasing while the artificial wealth went on increasing. The impact of the monopoly on grains and other essential goods, the levying of taxes on everything and such other measures of the government was that the prices of essential goods, on which common man's life was dependent, kept on increasing. Often these essential goods were difficult to procure. The inflation and high prices of essential goods in India were not comparable to the low prices in countries that did not even produce these goods and were directly involved in the war too. Although the government through an order controlled and fixed prices, the measure came too late as the index had already touched three hundred points. Prices of essential goods had gone up by 240 to 250 per cent. Moreover, irregularities were so rampant that it was difficult to effectively enforce the law. Grains and other essential commodities were available in black market, while representatives of controlled shops were unable to meet the pressing needs of the people.
21. As the wrong and inhuman policy of the government in regard to grains increased prices and led thousands of Indians to hunger and death, its inhuman policy regarding cloth created havoc. After 1919, Gandhiji had become extremely cautious about the British. He launched the scheme of spinning wheel and handmade 'Khadi' cloth. Undoubtedly, this scheme proved beneficial for the country. Gandhiji launched an organised movement of 'Charkha Sangha' that proved successful. All over the country, its centres and offices were opened. Generally, members of the 'Charkha Sangha' were Congress workers, but they were not attached with *Satyagrah* (passive resistance movement). They kept themselves aloof, did not involve in any agitation and lived a peaceful life. But they too were put behind bars. Their warehouses and their spinning tools were confiscated. Top leaders of this movement were put to rot in jails while its

workers were sacrificed at the altar of joblessness. Interestingly, all these inhuman actions were taken when there was scarcity of cloth in India because of the raging war and disruption of the sea routes. Besides, cloth mills in Manchester were either closed or were busy producing materials for military use. Instead of allowing 'Charkha Sangha' to prosper and benefit the nation through their production, their raw materials and tools were confiscated and their warehouses were sealed for an indefinite period so that the stocks become useless. But what could one have done with such cruel and degraded souls?

Cloth mills were pressurised to produce more and the cloth produced in surplus of the military requirements was sent to the market. Since this was less than the requirements, it became the bone of contention between the government and the mills. The British government took direct control of the mills and their products. Like the proverbial saying "King's share first in the looted goods", the produce of Indian cloth mills was sent to Russia, China, Egypt and Iran in huge quantities. Special quota was fixed for the army. There were discrepancies in distribution of provinces' shares. There was total mismanagement in delivering the fixed quota to the states and thereafter its distribution among the public. As a result, these stocks of cloth reached the black market instead of the people. These were distributed among officials and nobles instead of the downtrodden people. These reached the men in uniform instead of civilians.

Almost every day, there are reports in newspapers that at such and such place such and such woman committed suicide because even after great struggle the lady's husband couldn't procure a piece of cloth to cover her body. Not very long ago, there was a report that somewhere in Bengal a march was organised and naked children, men and women participated in it. A dead body could not get a shroud for the burial.

Following is the statement of no less a person than the chairman of Textile Control Board, Mr. M.D. Thiker, himself:

"In the year 1939, the yarn manufactured by the Indian mills stood at 1,264,000,000 pounds. In the year 1944, it increased and reached at 1,622,300,000 pounds. From this yarn, every year 6,730,000,000 yards of textiles are manufactured. Out of this, 4,800,000,000 yards of cloth are manufactured in textile mills. The rest is manufactured in power looms and in handlooms. If the whole quantity were given for equal distribution among civilian population of the country, each individual in the country would receive 16-1/4th yards. Unfortunately, however, a great chunk of this product does not reach the civilian population. Out of the total manufactured textiles, 750,000,000 yards and sometimes even 1,000,000,000 yards were supplied to the army. And no less than 600,000,000 yards were exported to other countries. I have repeatedly drawn the attention of the government that the quantity of textile exports should be decreased, but no one listened. And why would one listen? How could have the 'United Kingdom Commercial Corporation' benefited? In what way could allies have been benefited? Who cares if Indians are naked?"⁵⁰

The newspaper 'Hindustan Standard', under a headline "When there was scarcity of textiles, the Indian government deprived Calcutta of clothes by sending bundles of cloth to China from Calcutta."⁵¹, reported:

"Thus, the wrong policy of the government made it difficult for the people to get even essential commodity such as cloth. And God only knows how many lives were lost because of nakedness and suffered from cold and diseases in the winter season!"

Thereafter, in his presidential address, Maulana Madani in detail shed light on the following issues:

- (a) Even before the war, in the time of peace, the expenditure on army was out of proportion. This increased manifold in the period of war. On the other side, India was afflicted with hunger and famine. One should look at the per capita income of Indians as compared to the citizens of other countries to understand the magnitude of poverty.

50. 'Ajmal', Bombay, 28 March 1944.

51. 'Ajmal', Bombay, 13 April 1944.

- (b) From a hunger and famine stricken India, Rs. 8,350,000,000 was siphoned off as the war loan.
- (c) Money was collected forcibly in the name of war contribution. More than 50 per cent of this amount remained in the pockets of the collectors.
- (d) The Indian army and officers often surpassed the Europeans in dare-devil actions and display of courage at the battlefield. But they were always neglected, and instead of them Europeans were promoted to higher ranks.

Shaikhul Islam delved on the subject over almost 20 pages of his speech. Continuing his address, the president of the Jamiat Ulama-i-Hind, Shaikhul Islam Maulana Hussain Ahmad Madani, said:

"This was the reason why Mr. Phillips said:

"The harm that the modern world has caused to India, perhaps no other country has suffered this much ever before."

His statement was made in view of the fact that Russia, Germany, Italy, France and China had to pass through many a trouble. The fact is that these countries have faced wars and are still facing one, and have suffered losses of men and materials and are still suffering them. But the travails through which India has passed, none of these countries has faced. And this is the reason why Gandhiji and Pandit Nehru consider India as a big jail and the Viceroy its jailer. But I am opposed to this view of the two and consider them wrong. That is because in a prison a prisoner cannot live hungry because it is an offence to keep him hungry. No prisoner has died or can die from hunger in a jail. And here in Bengal alone more than nine million people have lost their lives in a famine. Only God knows how many people have lost lives all over India. Mr. A. A. Brussel wrote in the year 1928, "Thousands of people die in gradual hunger."

No prisoner dies due to lack of medical treatment. In every jail, there is an arrangement for doctor, medicines and the necessary medical treatment. Therefore, more or less every prisoner receives the medical attention. But reports published

in newspapers say that more than three million people died from malaria, small pox, cholera and other diseases in Bengal alone. And according to the statement of Mr (Sardar) Patel, 87 per cent deaths in the year 1933 were due to the lack of medical attention.

Besides, there always are some sorts of clothes for the prisoners to wear. No prisoner lives naked. But in the period when there was scarcity of textiles in Bengal, many women were committing suicides because they could not live naked. Nude protest rallies were taken out. Dead bodies were buried without a piece of shroud. Thus, to call India a jail is not correct; it should be termed as an institution worse even than a jail. Yes, if India were termed as hell, the Viceroy its superintendent and the Council members as employees, then the analogy would be apt. These cruel-hearted British rulers have turned our heaven-like India into the hell."

72. END OF WORLD WAR AND INDIA'S WORSENING CONDITION

It was a sheer coincidence that as soon as the 'Quit India Movement' was launched in the year 1942, the war situation began turning in favour of the British government and its allies. The end result of the gradual improvement (on the war front) was that at last on May 7, 1945 Germany surrendered unconditionally on all fronts in Europe. Japan, however, continued fighting for another three months. In the meanwhile, America had successfully manufactured atom bomb. America tested the atom bomb on Japan for the first time and it not only destroyed the Japanese military power, but it maimed and disfigured millions of innocent people. Thus, on the bodies of millions of people killed America and Britain unfurled the flag of their victory. On August 15, 1945, British Prime Minister Clement Attlee and American President Harry Truman simultaneously declared from England and Washington that Japan had unconditionally surrendered.

73. THE OUTCOME OF THE FREEDOM MOVEMENT

The flag of an Independent India did not fly before the war was over. It, however, did happen that the great victor of the war, Britain, realised that it was good not only for India, which was since long struggling for independence from the British bondage, but for Britain as well that it eased itself of this burden.

Hitler and Mussolini had vanished from the scene. Japan was completely destroyed. And England was not in a very good condition either, having suffered continuous bombardment for four years. The castle of England had turned into a heap of waste. Its belongings and things, accumulated over centuries for a luxurious life, lay shattered.

Tons of broken vessels and artefacts reached India. Factories even in a remote town like Moradabad received these metal scraps and did business after recycling them.

India proved of great help for the allies in the war. To such an extent that even its rail bogies were used in the war. Those that were left behind here were so old that it was torture for the travellers to ride these bogies. Railway tracks that were removed from India were laid for routes of the war. When iron and steel was required, electricity and telephone lines were removed. Wooden logs were used as girders (heavy iron pieces generally used in construction of bridges). Grain silos were handed over to the army. Factories and mills were used to produce war materials. When famine occurred, there was scarcity not only of grains but even of things produced in factories and mills. Even coins were in short supply. People began to use postal tickets in place of coins. The general confusion had generated some love and affection among the people. Thus, they accepted postal tickets in place of coins. Even cash memos of shopkeepers were used as currency notes. All round destruction loomed as a thick dark cloud in the sky. And the truth is that the impact of scarcities of commodities that Asia witnessed then is continuing even today in 1975, after a lapse of 30 years.

To erase the traces of all round destruction, diligence and voluntary co-operation on the part of Indians were required. But the freedom movement had openly declared that the cruel and the oppressive British could not get even a fraction of the required support.

The politically astute voters of Britain had already perceived that Mr. Winston Churchill, the Prime Minister of Britain, and the ruling Conservative Party that had won the greatest war were unaccustomed to the flexibility that the post-war period required to heal the wounds that the Great Britain had received from its adversaries. Thus, in the general election of 1945, they defeated the Conservatives and elected the Labour Party. When the Labour leader, Lord Clement Attlee, assumed the Prime Minister's Office, the impact of the war was starkly before him. In the context of India, the solution to the problem lay in handing over the destroyed India to the Indians.

The British government took this decision under its own domestic compulsion. However, the narrowness of heart, the greed for power and the longing for the empire did not make the British sagacious enough not to take revenge on this long condemned nation, which had dared to rise against the British government and tried to break the shackles of slavery. Or that the British should give Indians such freedom that would enable them to tread on the path of progress and could help the fertile subcontinent to become a great power on the political horizon of the world.

74. THE REVENGE AND THE PUNISHMENT

The lords of the British politics had fairly guessed the forthcoming future and had already planned to make the subcontinent helpless in its own progress but useful for them, that is:

"The Indian subcontinent should be divided into two parts, one for Muslims and the other for Hindus. If Hindu establishments will not trade with us, the Karachi port, instead of Bombay,

could prove useful. In this way, Britain can maintain its influence and rule on India for more than thirty years."⁵²

It was decided to gift India freedom but with the feeling of vengeance and with selfish end. Thus, the process was complicated. The issue of nationalism was under discussion for years. In the Cripps' Mission proposals, the division of India was mooted. Thus, besides the two contenders i.e. the ruler and the ruled, the master and the servant, in the subcontinent now there emerged another contender who came forward and demanded a separate nation. And for this, it was ready to forgo all rights except the one, i.e. 'Pakistan'.

The road to freedom was, thus, no more straight and easy. Now a hillock, a great hurdle, was placed on it. Before taking any step forward, it was necessary to level the hillock. The White masters had succeeded in their plan. On one side was Gandhiji and on the other Mr. Jinnah. The British had taken upon themselves to smoothen the path of India's freedom. They were the judges. A series of meetings between Gandhi and Jinnah began to take place. They met repeatedly without any outcome. Lord Wavell was the Viceroy of India. Sometimes he too participated in the meetings. He called a meeting in Shimla where he presented his scheme. When this meeting failed, he organised another meeting. At this meeting, Mr. Jinnah declared that the Muslim League was the sole representative organisation of the Indian Muslims, and he was the sole representative of Muslims. The nationalist parties⁵³ of Muslims refuted Mr Jinnah's claim. A 'United Front' of such parties was formed under the leadership of Maulana Madani.

The confusion came to an end when at the midnight of September 18-19, 1945, the British Viceroy in India announced the decree of the Queen of England. The Queen's decree

52. Mr. Paladin. For more details refer '*Ulama-e-Haq*', Vol. 2, pp. 104 to 106.

53. Muslim Majlis, Momin Conference, Anjuman Watan-e-Baluchistan and Independent Bihar. Refer to '*Ulama-e-Haq*', Vol. 2, p. 271, for further details.

ordered the holding of elections to the Union Assembly as well for provincial legislatures. It asked elected members to endorse the plan presented by the Cripps' Mission or to present a different plan. Thereafter, the Constituent Assembly should frame the fundamental Constitution that would later be considered as the Constitution of India.

After the Viceroy's announcement, the preparations for the election started. It should be noted here that there was no joint electorate of the Hindus and the Muslims. Instead, seats were reserved for the Muslims in the Union Assembly, State Councils as well as on the local Boards. The voting was to be on the basis of separate electoral system whereby the Muslims would elect only Muslim members.

75. THE CONTEST

In this election, the contest was not between representatives of various parties, rather it was the contest of two basic ideologies. No doubt, the word 'Pakistan' was on the peoples' lips and the concept of an Islamic government had bewitched the Muslims' minds. However, the far-sighted Muslim leaders had perceived a real problem that ordinary minds were unable to. The question before them was: Should they accept the Partition that would divide the minority and create further smaller groups, or should they divide in a way that their strength remained and they became equal to the majority in terms of status and privileges.

The Muslims constituted 25 per cent of the United India's total population. From this, the ratio their representation in the Union Parliament should be 25 per cent. But at the 'Unity Conference' it was decided that in the Union Parliament their representation would be 33 per cent. No percentage was fixed for other minorities. The central point before the nationalist leaders who sought the betterment of the community was this ratio of Muslim representation in elective bodies. The sense of fair play demanded that other minorities too were not overlooked. Thus, the Jamiat Ulama-i-Hind in its formula had proposed

10 per cent seats for other minorities and divided the remaining 90 per cent equally between the Hindus and the Muslims. This was 12 per cent more than the 'Unity Conference' had demanded for the Muslims.

Yet another formula to come under the discussion was that other minorities should be given 20 per cent seats, and in the remaining 80 per cent be divided equally among the Muslims and the Hindus, that is 40 per cent each.

It is true that the Indian National Congress had not agreed to the Jamiat formula, but then it had also not accepted the proposal for Pakistan. The result of the elections forced the Congress to accept it. If the proposal of the nationalist Muslims were accepted in the elections, the Congress would have been forced to accept it too. In the event, the 25 per cent Muslim minorities area would not have been divided; rather its position would have been strengthened. And had they taken other minorities into confidence, they would have been in the majority. The majority community would have been divided into *Sawarn* and non-*Sawarn* Hindu. Then the strength of *Sawarn* Hindus would have equalled that of Muslims and all grievances of being in a minority would have vanished from the minds of the Muslims.

Muslim constituted 40 per cent in the Indian army. Almost same percentage of Muslim was in the police force as well. And so was the ratio in the government jobs. Muslims were in each and every department of the beloved country. Many traces of Muslims have been erased, but even today (in 1975) in Rashtrapati Bhavan (President House) and in the secretariat buildings there are poetic verses inscribed in Persian language. This in itself is proof of Muslims' influence in the government departments.

The question before the Muslims was: Should they while maintaining the current position further strengthen their position in the United India, or should they endanger their existence by opting for the Partition? The Muslim League leadership could not comprehend the strong points of this formula. Tragically, however, only 27 years had passed and the reality became clear when the Eastern Pakistan seceded

and became Bangladesh. And there is tussle going on between provinces, endangering even the remaining half of Pakistan.

76. IMAGE COMPETITION

The elections then were a contest between two ideologies. And neither the Muslim sentiments were supportive of the ideology that was based on in-depth understanding and far-sightedness nor could the British government back it. The Viceroy's full force was behind the 'toy' (Mohammad Ali Jinnah) of the Muslim League, in whose show Muslims were totally lost. Even a serious and usually taciturn leader like Maulana Abul Kalam Azad had to issue a statement expressing his sadness and criticising the high-handed policy of the British government.

A few sentences from Maulana Madani's statement are given below so as to help gauge the severity of the contest in the election. In his statement, Maulana complained:

"There seems a deliberate conspiracy in the government's failure to maintain law and order during the elections. The conspiracy was quite apparent in Bengal. In many incidents, the government machinery openly sided with the Muslim League. A majority of Muslim officials had adopted an approach that made it difficult to differentiate whether they were government officials or workers of the Muslim League. Their approach and actions were such that they make the election results doubtful. For this reason, it is being alleged that at several places bogus votes were inserted into the ballot boxes. Candidates were constricted in their movement from one place to another, which is the essential part of an election campaign. Polling booths became the centre of violence and hooliganism. Votes were not cast in secrecy. Polling agents of other parties were intimidated and were not allowed to work properly.

Candidates and their supporters not belonging to the Muslim League were beaten up and their houses were burnt. Many incidents of violence occurred. The non-League candidates' life and limb were threatened. And this happened not because a large section of people supported the attackers. It was because

other parties had strictly instructed their followers to maintain law and order. However, the restraint shown by other political parties only increased the Muslim League cadres' tendency for violence and hooliganism.

Wherever the candidates and supporters of other parties took the law and order in their hands and challenged the League members, like in Barisal, Khulna, Faridpur, Memon Singh and Murshidabad, the non-Muslim League candidates won with a thumping majority."⁵⁴

A few examples of hooliganism by the Muslim League are given below:

Maulana Abul Kalam Azad was travelling from Shimla to Calcutta. The same day and on the same train some leaders of the Muslim League also started their journey. Before the start of their journey, they telephoned their supporters in the Aligarh Muslim University. As a result, mischievous students in great numbers reached the Aligarh railway station. These students displayed the worst kind of their behaviour, and when the train started they pulled the chain and stopped it. By detaining the train for a whole hour in this manner, they exhibited the naked show and acts of their modern culture.

'*The Dawn*', the newspaper representing the All India Muslim League, commenting on the incident, wrote on September 27:

"Regarding the incident and behaviour with Maulana that is attributed to the Muslim League leaders, we can only say this much that those who work as a show boy will only get stones and pebbles as their share, not the bouquet."

When the mouthpiece of the Muslim League gave such *Fatwa*, what better could be expected from the mischievous elements? As the proverb goes:

When infidelity will raise head from Ka'ba, where will then Islam live?

Maulana Azad went to Kashmir for relieving his stress. Pandit Jawaharlal Nehru accompanied him. A procession was taken

54. '*Madina*' newspaper, Bijnaur, April 13, 1946.

out against the British in Srinagar. Muslim League workers threw brickbats at the procession. A Muslim volunteer was martyred and many people were injured.

After the Shimla Conference, the Muslim League vigorously began preparation for the forthcoming elections. Mr. Jinnah's appeal for vote and support was being continuously carried in the newspapers. And undoubtedly the community whole-heartedly responded to his appeal. Mr. Jinnah's photograph was sold for Rs. 500 in Ahmedabad. Although no account of income and expenditure was ever published by the Muslim League, it is said that the party spent 15 million rupees in this election.

Maulana Hussain Ahmad Madani was returning from Multan. When he reached the Lahore railway station, the Muslim League supporters repeated what they had done with Maulana Azad. Indecent behaviour of rowdy elements continued from Lahore to Ambala. Besides shouting slogans against Maulana, they pelted stones at the train's windows and broke glasspanes. A heap of stones was thrown at the second-class compartment in which only Shaikhul Islam and Qazi Ikramul Haque, an employee of the Jamiat Ulama-i-Hind, were travelling. Fortunately, they did not suffer any injury.

77. HINDRANCES IN PUBLICATION

Propaganda is the biggest tool for contesting elections, and this tool was available to the Muslim League. As for the nationalist leaders, they neither had the liberty of speech nor of writing. They had at their disposal neither a printing press nor a newspaper. Besides, due to the world war there already was scarcity of the printing paper. Without a government licence it was difficult to procure even a sheet of paper. And the control (licence) for the paper was in the hands of the supporters of the Muslim League. The lock of the stocks would be opened only for those who had certificates of being government stooges or supporters of the war. Upon even repeated applications and requests, the Jamiat Ulama-i-Hind was not given permission to bring out a newspaper.

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After great efforts, the Ahrar-e-Islam was able to obtain the permission to bring out a newspaper. However, so small a quantity of printing paper quota was allotted to it that it was difficult to print even a 500 copies a week. 'Madina', 'Azam' and 'Ansari', which were already coming out, were popular newspapers. But their allotted quota of printing paper was not increased. On the other hand, almost a dozen Urdu and English newspapers of the Muslim League were being published with all pomp and show from Delhi alone. Interestingly, most of them were given publication licences during the years 1944 and 1945.

78. MUSLIM PARLIAMENTARY BOARD: ITS OBJECTIVE, NEED AND USE

There were nationalist parties in every state. Many were operating all over India. In all sincerity, they considered the League's policy destructive. And they also considered it their religious and national duty to struggle against it. But they could not muster courage to sail against the wind from the opposite direction and raise their voices. The Jamiat Ulama-i-Hind was led by God-fearing persons like Maulana Hussain Ahmad Madani and Mufti-e-Azam Maulana Kifayatullah. Allah gave them inspiration as well as courage to step forward and organise the people. They called an all-India conference of the nationalist parties. The nationalist parties⁵⁵ that were invited to the conference had acquired popularity and an important place in the Indian politics because of their set-up and selfless services.

55. The following parties were specially invited in the conference (a) All India Muslim Majlis: Although the party was established recently, it had become the representative body of the nationalist Muslims. Muslim Majlis was formed to oppose All India Muslim League. (b) Majlis Ahrar-e-Islam: This party had a history of sacrifices and even children knew about the nobleness of this party and its achievements. (c) All India Momin Conference: This was party of the Momin community and had

The leaders of these parties had themselves felt the need for such a conference. Only they waited for a courageous man to stand up and convene such a meeting. Therefore, they warmly accepted the Jamiat Ulama-i-Hind's invitation and sent their representatives to participate in the conference. Around 50 representatives of these parties and approximately 125 members of the Jamiat Ulama-i-Hind assembled for three consecutive days (September 17 to 19, 1945) at the seraglio of Nawab Qadeeruddin at Qasimjan in Delhi. The conference took stock of the political situation from every angle. Various suggestions came in from the participants and free and frank discussions were held. In the end, the conference decided to form a 'Joint Parliamentary Board' and also decided that the elections would be fought under its banner. Since there was no person better suited to preside over the Joint Parliamentary Board than Shaikhul Islam Maulana Hussain Ahmad Madani, the delegates selected him to preside over it. After a great deal of persuasion and delegates' insistence, he accepted it. At the end of the conference, Maulana Madani delivered an hour and a half long speech, liberally strewn with quotes from the Holy Qur'an and the sayings of the Prophet (SAW). That made this speech an eye opener, thought provoking and a literary piece. Excerpts from the same speech follow:

"It is duty of every Muslim, especially Ulama, to look for an opportunity to call the people towards good and forbid them from any wrong-doing. When the Muslim rule in India came to an end, the total Muslim population in the country stood at

branches all over India. (d) Khodae Khidmatgar: The party had a history of sacrifices and was especially active in the North-West Frontier area. (e) Independent Party of Bihar: This party had captured half of the Muslim seats in Bihar Council, elections to which were held in 1937. This party had ruled Bihar for a few months and during its rule, Urdu was declared the official language in Bihar. (f) Krishak Praja Party: The party had its base in Bengal and had succeeded in the elections held in 1937. The party had ruled Bengal for a long period.

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55. The following parties were specially invited in the conference
(a) All India Muslim Majlis: Although the party was established recently, it had become the representative body of the nationalist Muslims. Muslim Majlis was formed to oppose All India Muslim League. (b) Majlis Ahrar-e-Islam: This party had a history of sacrifices and even children knew about the nobleness of this party and its achievements. (c) All India Momin Conference: This was party of the Momin community and had

The leaders of these parties had themselves felt the need for such a conference. Only they waited for a courageous man to stand up and convene such a meeting. Therefore, they warmly accepted the Jamiat Ulama-i-Hind's invitation and sent their representatives to participate in the conference. Around 50 representatives of these parties and approximately 125 members of the Jamiat Ulama-i-Hind assembled for three consecutive days (September 17 to 19, 1945) at the seraglio of Nawab Qadeeruddin at Qasimjan in Delhi. The conference took stock of the political situation from every angle. Various suggestions came in from the participants and free and frank discussions were held. In the end, the conference decided to form a 'Joint Parliamentary Board' and also decided that the elections would be fought under its banner. Since there was no person better suited to preside over the Joint Parliamentary Board than Shaikhul Islam Maulana Hussain Ahmad Madani, the delegates selected him to preside over it. After a great deal of persuasion and delegates' insistence, he accepted it. At the end of the conference, Maulana Madani delivered an hour and a half long speech, liberally strewn with quotes from the Holy Qur'an and the sayings of the Prophet (SAW). That made this speech an eye opener, thought provoking and a literary piece. Excerpts from the same speech follow:

"It is duty of every Muslim, especially Ulama, to look for an opportunity to call the people towards good and forbid them from any wrong-doing. When the Muslim rule in India came to an end, the total Muslim population in the country stood at

branches all over India. (d) Khodae Khidmatgar: The party had a history of sacrifices and was especially active in the North-West Frontier area. (e) Independent Party of Bihar: This party had captured half of the Muslim seats in Bihar Council, elections to which were held in 1937. This party had ruled Bihar for a few months and during its rule, Urdu was declared the official language in Bihar. (f) Krishak Praja Party: The party had its base in Bengal and had succeeded in the elections held in 1937. The party had ruled Bengal for a long period.

twenty-five million. Within less than a decade, it increased and reached almost one hundred million. The total credit for this goes to the Ulama and the propagation done by them. Propagation is one of the fundamental principles of Islam. Kindness, justice, service to the mankind and pleasant relationship are the other principles. Adhering to these principles has caused Islam to spread far and wide.

The noble cause, that is the propagation of Islam in the whole country, cannot be achieved through hate. Our field of propagation and target are non-Muslims. By making us hate the Hindus, the door of our field and target of propagation is being closed. To restrict Islam to a narrow, limited geographical territory is contrary to the enunciation of the apostleship of Prophet Mohammad (SAW) as *Rahmah* (blessings) for the whole mankind.

Through the scheme of Pakistan, the gulf of aversion is being made. We should try to bridge this gulf. The propagation of Islam should not be confined to one territory. The sacrifices and relentless efforts of our ancestors have established Muslims' rights in every nook and corner of India. To maintain this and, rather than relinquish, to spread it further is our duty today."

The devotion with which Shaikhul Islam, even in his old age, fulfilled his duty is remarkable. The monetary help that the Muslim Parliamentary Board received from people was Maulana's achievement. Maulana's literary contribution to the Parliamentary Board also was remarkable. By preparing pamphlets that were informative and worth reading, Maulana provided a treasure of arguments for the workers of the Parliamentary Board. These pamphlets made it clear that the struggle of the Jamiat Ulama-i-Hind and the Joint Parliamentary Board was based on strong principles. And what was being said against the two organisations was bereft of reason and vision.

79. ELECTION CAMPAIGN AND RISKING OF LIFE

Shaikhul Islam Maulana Hussain Ahmad Madani had promised some religious seminaries in Bengal and Bihar of his

participation in their functions. Before launching election campaign, he wanted to fulfil the promises he had made to these seminaries. Thus he left for Bengal towards the end of September.

Present at the time of his departure was his relative, Maulana Nasiruddin Ahmad Faizabadi, who wished to accompany him. Other Jamiat members who were present also insisted that they would accompany Maulana. But Maulana saw no necessity for this. When he was reminded of the hardships of a long journey at his age, Maulana's reply was 'Innallah Maee' (Allah is with me. I am not alone.)

At last, Maulana left for Bengal all alone. Later on it was learnt that rowdy elements in the Muslim League had planned many disruptive things during his journey. But Maulana's unshakeable faith in Allah always came to his rescue and the hooligans' plans failed. I feel it necessary to cite here a letter of Mohammad Tayyab Bhagalpuri and an article of Maulana Mohammad Kafeel Bijnauri that were published in the newspapers.

80. A LETTER FROM MOHAMMAD TAYYAB BHAGALPURI TO MOHAMMAD MIAN

Dated: 9 October 1945

"Assalamo Alaikum Wa Rahmatullah Wa Barkatahu.

My heart rends while I am writing this letter to you. I am not able to control my emotions. My heart cries and my pen stops from recounting the villainy and anti-Islamic behaviour of the mischief-makers of the Muslim League with our honourable Shaikhul Islam. I don't know to where the mischievous, atrocious, unethical and immoral behaviour of these elements with such a pious and devoted person would lead us. It seems this revolutionary period is the bearer of outstanding outcome. Irreligiousness is out in full force to destroy the religion of Islam. The main problem is that the government is backing such elements.

I had the honour of meeting Maulana Madani in Katihar

(district Purnea, Bihar) on September 26. Maulana had just arrived from Munger. At night, Maulana addressed a gathering of the students and the teachers of Darul Latifi Katihar and some other religious people who had come to hear him. He gave a religious speech, in which he exhorted the audience to adhere strictly to Shariah. Along with it, he also spoke about the aims and objectives of the Jamiat Ulama-i-Hind in the light of Islam and the prevailing political situation. Maulana's speech was effective. The next day, about eight to ten miles from Purnea city, he delivered a speech in a village named Islampur. His address was purely religious. He drew the audience's special attention towards Islam and the teachings of the Prophet (SAW) and exhorted them to follow these in letter and spirit. He also spoke about the necessity of Ulama's involvement in the political field and how important it was for them to make their voices heard so that they too could enter the political system and defend Islam from the onslaughts of the British government. And also that if the political system went into the hands of the irreligious elements, how harmful it could prove in the future.

Anyway, Maulana started his journey the same night and reached Parbatipur (Bengal) on September 28. Maulana Madani led the Friday prayer in the Parbatipur mosque. He then travelled to Dumar (district Rangpur) and reached there in the evening. From there he went to village Sauta Ray in a big procession. He addressed the gathering for more than an hour. He drew the people's attention towards the Islamic principles and the religious education. He exhorted the people to support the Jamiat Ulama-i-Hind and prove their friendliness to Islam. Maulana Riyazuddin later translated Maulana's speech into Bengali language because many among the audience who came from countryside did not know Urdu. The next day, after breakfast, there was a literary session. After *Asr* prayer, he delivered a speech in Dumar. After *Maghbri*, he left for Syedpur. However, at the railway platform, a motley group of the 'League' goons surrounded Maulana and his associates. They blocked their way. With great difficulty they came out of the Syedpur's platform. But the League's mischief-makers again

blocked the way and didn't allow Maulana to go forward to the village. With black flags in their hands, they were shouting slogans of 'Murdabad'. Most of them were drunk. One of the League goons snatched the cap from Maulana Madani's head. They also thrashed Maulana's colleagues with their fists. The driver was injured. The police were informed, but they refused to accompany them to the village. Thus, the League fellows did not allow them to go any further. Maulana and his colleagues returned to the station and spent the night there. He left for Katihar in the morning.

This incident was unique and the most shameful. The Muslim League supporters, who also consisted of goons of the town and students from schools, carried with them a pitcher full of mud, a garland of old shoes, and a honeycomb dipped with the gutter filth, and while showing black flags they shouted the slogans of 'Murdabad'. Maulana Madani was in the second-class compartment of the train. They came to the compartment and started shouting and abusing Maulana."

(Then he noted, in six lines, the filthy language and abuses that were hurled at Maulana, and wrote '*Naql-e-Kufr Kufr Na Bashad* - 'to note down the infidelity (for posterity) is not blasphemy'. However, in my view if not blasphemy, noting down the infidelity is certainly against etiquette and our culture. It is also not necessary that we accept some thing that is not infidelity. Therefore, I expunge these six lines from the letter.)

After this, Mohammad Tayyab Bhagalpuri writes:

"Shaikhul Islam Maulana Madani was silent and reading a book. He asked his colleagues not to respond to the hooligans. At last, after an hour and a half the train left. The train reached Bhagalpur at nine in the night. The next day there was a large meeting at Nath Nagar and then later at Champa Nagar. Many thousand people had gathered there. The youth group of 'Ansar Allah' (friends of Allah) were busy in organising the meeting and maintaining peace. Maulana spoke fervently for almost two hours. Like everywhere, here too he exhorted the people to embrace piety. He also drew their attention towards the Jamiat Ulama, its resuscitation and progress. There was enthusiasm in the audience. Students belonging to the Congress Party were

organising a conference at Lajpat Nagar Park. Congress leaders and members requested Maulana to grace the occasion with his presence. Upon great insistence, Maulana reluctantly agreed for it.

While he was leaving for the meeting, the Muslim League hoodlums created such a scene that it is beyond expression. These rowdies, among whom there were a great number of students from the Muslim High School, encircled Maulana and his colleagues. Around forty students with black flags in their hands came in the way and started shouting slogans such as '*Ghaddar-e-Qaum Murdabad*' (Death to the betrayer of the community). Soon they started throwing their fists at Maulana's colleagues. No one was injured. However, the police were called when they started pelting stones. The police intervened. The Superintendent of Police (SP) took Maulana into his own vehicle and escorted him to the conference venue, where a gathering of eight to ten thousand people, both Muslims and Hindus, was awaiting his arrival. For one hour Maulana spoke about the need for unity between the two communities. Along with about eight hundred Muslims, he offered *Maghrib* prayer at the conference venue itself. Maulana was requested to lead the prayer and he obliged.

In the presence of the British Superintendent of Police and other British and Indian officers, Maulana recounted the harm done to India by the British government and exhorted the people to work relentlessly for its overthrow. Later on, the SP told Maulana Madani that he feared law and order problem because of his presence in the city. He told Maulana that if he wanted to stay for the night, the police would keep him under their protection. If he wished to go, he was free.

After the conference was over, the SP and the DSP escorted Maulana to his vehicle and took him to the station. The Jamiat workers, with great concern for him, searched for Maulana all over the city but could not trace him. Since the train had already left, he was taken to the police station and kept there for the night. We too stayed with him till mid-night. The next day Maulana was escorted to the railway station."

The whole city was abuzz with the rumour that the police had arrested Maulana. When I came to know that Shaikhul Islam was taken to the police station, I reached there along with

fifteen supporters. On my behalf and on behalf of the party workers who were present with me, I requested Maulana with folded hands that he should postpone his journey till the elections were over because, after witnessing the agitated behaviour of the Muslim League workers, we feared danger to his life. Besides, it was clear they were ready to go to any extent to torture and insult him. Thus, it was our humble request to him that he should postpone his travels for at least four to five months. In reply to our plea, Maulana said:

"My brother! You say it is insulting and troublesome. But these atrocities and afflictions that are being given, or that would be given, are easy for me. Now, about the prestige! Whatever afflictions and insults I receive or are being given to me on my path to Allah and His Prophet, are an honour for me. If I am insulted for speaking the truth or I am abused, then I consider it an honour for me. As far as death is concerned, one has to die only once. Whatever time and place Allah has destined for me, no one on earth can postpone it. When the Central Committee has decided upon the plans, I cannot retract my steps. I am a simple worker of the Jamiat Ulama. Obedience is essential. Besides, from every province and every nook and corner of India, the order comes, 'You have to come. Your presence is essential.' Then how can I refuse it?"

We all, including the police inspector, were stunned to hear him. We were astonished at his godliness, courage and faith in Allah. Shaikhul Islam used to travel and deliver lectures day and night. Everywhere in his speech he would exhort the people to be pious and correct in their behaviour. Caring for spiritual guidance of devotees, taking their allegiance, publishing and propagation, following *Sunnah* in each and every action, entertaining no hatred and rancour towards the opponents, showing no trace of fear on being insulted, always wearing the same freshness and smile on the face, offering prayers in time, and offering *Tahajjud* and meditating even while travelling—everyone who saw him from close quarters was deeply struck by these traits and qualities in him. To them, it was a mystery that one individual had all these traits. Everyone was dumbfounded and wondered whether

Shaikh was really a human being or a celestial being in human form.

Sometimes there was no tea, or no bread to eat at lunch, and sometimes gravy full of oil. But he never created a fuss on these things. Whatever was served before him, he ate it happily, with all graciousness. If he got nothing to eat and remained hungry, no one could guess it from his demeanour. To such a person, epithets like 'enemy of Islam', 'traitor of the community' and the 'agent of Hindus' were being given.

Opposition to Shaikhul Islam and the Jamiat Ulama-i-Hind was a well organised plan instigated by the government and carried out by the Muslim League. Thus, whatever disruptions or incidents happened at the public meetings were part of well thought out programmes, planned long before at the meetings of the president, secretaries and other members of the Muslim League. Hooligans of the town and foolish students of schools were instigated and left behind as if to follow a *Majnoon* (insane), shouting, abusing and stoning him.

When I saw Shaikhul Islam at the police station, I couldn't stop my tears. I cried out, O' Allah, what has besotted this servant of yours that he is so restless! He doesn't care for his sleep, for his food, for his bath and not even for the rest. He travels day and night, faces extremely unseemly and unlawful acts of his opponents, and that too from Muslims. Leaving behind his near and dear ones, he is at this police post at this late hour. Saying goodbye to everything, he travels through villages, through cities, and with all his humility calls people towards Allah and His Prophet. A question comes to my mind: why does not Maulana keep himself aloof and spend all his time in remembrance of Allah? And why is he taking all these troubles? O' Allah, protect this servant of yours! (Ameen)

The main purpose of writing here is that:

- (a) There is real danger to the life of Shaikhul Islam. It is my fervent appeal that you all force him not to take any further election tour. As the *Hind Calcutta* has written, he was about to be killed twice. And I myself have been witness to the hooliganism of the Muslim

League goons. They were shouting at Katihar railway station that as soon as their government was formed after these elections, they would remove these Mullahs from the earth. This is the first job to be undertaken.

- (b) Leaders of the All India Muslim League are openly declaring in their speeches and writings that:

"O' Muslims! Don't allow these Mullahs to come to you. Don't allow them to speak, and don't allow Muslims to listen to their speech. They would mislead you. They would come as representative of the Congress, which is bent on destroying the Muslims. If these people reach you suddenly, in whatever way possible, throw them out, and so on and so forth."

The same type of handbill was distributed yesterday. And on the same topic some members of the Muslim League had spoken as well. Therefore, what we are witnessing is practical implementation of their planning. Now the question is: how can the independent thinking Muslims or the Jamiat Ulama-i-Hind carry out their election work? The truth is that a great many hurdles are put before the workers of the Jamiat Ulama-i-Hind. The Muslim League supporters assemble in good numbers, disturb the meetings and beat up the workers. And they also threaten that they would not allow us to organise any meeting, even if they have to resort to violence. We are witnessing this everywhere. And the police department simply ignores mischiefs of the Muslim League supporters. Instead of the All India Muslim League's mischief makers being taken into custody, it was Maulana who was taken to the police station."

(Mohammad Tayyab Bhagalpuri)

Mr. Tayyab had given his sincere advice that the Jamiat Ulama-i-Hind should altogether cancel its programme to participate in the elections. Some other sincere persons took it as a literary

joke, and expressed the view it is essential that under the instruction of Shariah "*La Taqulu Illal Haq*—Say not but the truth", whatever is said should be truth. But then, the Shariah did not say "*A'alanu Bekulle Haq*—Whatever is the truth, go on declaring". Any way, this point is besides debate. Had a person of Shaikhul Islam Maulana Hussain Ahmad Madani's stature worked on someone's permission or instruction, he would never have gone to jail, especially when so many interesting things were happening.

For example, in the same period, a unique thing happened. When I was going through the mail, I first read the above-mentioned letter of Mohammad Tayyab. The second letter I opened was from a senior gentleman from Dhampur of district Bijnaur. He wrote:

"There is a gentleman here who is punctual in his prayers and fasting, and appears to be gentle and truthful. He saw in his dream that the Prophet (SAW) is sitting in a room. On the door is Hazrat Abu Bakar Siddique (RA) and next to him Shaikhul Islam Maulana Hussain Ahmad Madani is standing. The beard of Hazrat Abu Bakar Siddique has some dirt on it and Maulana is clearing."

"In the presence of the Prophet (SAW), Maulana Hussain Ahmad Madani is arranging the beard of Hazrat Abu Bakar, the Prophet's bosom friend, his friend in the cave and the first Caliph of Islam. How propitious is this news, especially at a time when the traditions of the Prophet (SAW) are being destroyed one after another and there is hue and cry against the tradition of the beard in the modern world!"

From the letter of the Mohammad Tayyab and the details of the dream of the Dhampur gentleman, the high character, the courage, bravery and the depth of Maulana Madani comes to fore. This was the reason I have included this letter here.

81. THE ELECTION RESULTS

This sort of organised conspiracy and hooliganism had made the victory of the Jamiat Ulama-i-Hind quite impossible. Even then:

- (a) As a whole, the nationalists won 16 per cent seats of the Provincial Councils.
- (b) The counting of votes indicated that around 40 per cent votes were cast in favour of the Jamiat Ulama-i-Hind.
- (c) In India's politics, the Jamiat Ulama-i-Hind made its constitutional place.
- (d) In the age of atheism and irreligiousness, the religious section of the society became a part of the politics. This fact can never be ignored.

82. AFTER ELECTION TILL PARTITION (MARCH 1946 – 3RD JUNE 1947)

The year was full of tumult and excitement. Serious meetings took place for exchanges of views. But such meetings were held only twice or thrice. Of course, statements laced with the high emotions kept the atmosphere vitiated.

83. ARRIVAL OF THE CABINET MISSION

The elections to the Provincial Councils were hardly over when on March 23, 1946, the 'Cabinet Mission' arrived in Lahore. Lord Pethic Lawrence, Sir Strafford Cripps and A.V. Alexander were members of the delegation. After rest for a week, from April 1, 1946, the delegation started to meet the Indian leaders.

As president of the All India Muslim Parliamentary Board, Shaikhul Islam Maulana Hussain Ahmad Madani was invited for the meeting. And since other parties were aligned with the Parliamentary Board and Maulana was its chairman, he was authorised to bring three other persons along with him. Khwaja Abdul Majeed, president of the All India Muslim Majlis, Shaikh Hishamuddin, president of the All India Majlis Ahrar-ul Islam, and Shaikh Zaheeruddin, president of the All India Momin Conference, as delegation members, and Hafiz Mohammad Ibrahim, minister in the

U.P. State Council, as interpreter accompanied Maulana Madani.

Maulana Madani and other members of his delegation met the Cabinet Mission on April 16, 1946, for about an hour and a quarter in the evening. On behalf of Shaikhul Islam, Hafiz Mohammad Ibrahim presented the Jamiat's proposals to the Cabinet Mission. The members of the Cabinet Mission took great interest in the proposals. The meeting lasted forty-five minutes longer than the scheduled time, during which the members of the Mission went on questioning about the latent aspects of the proposal. After getting suitable answers, they expressed their satisfaction. The Cabinet Mission's interest in the Jamiat's formula could be gauged from the fact that a month later when on May 16, 1946, the Cabinet Mission submitted its recommendations to the government in London, these were on the lines of the proposals that the Jamiat had presented to the Cabinet Mission.

84. CONVENTION OF THE MUSLIM LEAGUE PARLIAMENTARIANS

On April 8 and 9, when the Cabinet Mission was meeting the Indian leaders, the Muslim League organised a convention of its members elected to the Union Assembly and the Provincial Councils. The purpose was to demonstrate the Muslim League's strength in India. And so, the convention was organised with special pomp and show. And when the Qaed-e-Azam of the Muslim League, Mr. Mohammad Ali Jinnah, ascended the podium, the slogan of "Shahanshah-e-Pakistan Zindabad" (Long live the king of Pakistan) rent the air.

The speakers demonstrated their oratory skills in delivering inflammatory speeches, which were bound to widen the chasm between the Hindus and the Muslims. The two-day session passed a resolution that now included certain new demands along with the old demand for Pakistan. Pledges were taken from all members that they would not hesitate to sacrifice anything for the sake of Pakistan and will be ever ready for such sacrifices. A note of pledge was prepared and every member affixed his signature on it.

After the convention was over, the Muslim League leaders deliberated upon the Cabinet Mission and made their expostulations on the League proposal. A situation, however, arose when the Muslim League leaders expressed their readiness for a United India and agreed to their participation in the Representative Assembly. But after a few days when time came to form a temporary government for the interim period, Mr. Jinnah demanded that for the Muslim representative quota only members from the Muslim League would be taken as it was the only body representative of Muslims. Mr Jinnah also asserted that from its quota the Indian National Congress could nominate only Hindu representatives, and that the party had no right to nominate any Muslim member. For some time the debates and discussions went on. Finally, the Viceroy handed over the responsibility of forming the interim government to the Indian National Congress, the largest party of India. Thus, in mid-August 1946, a transitory government was formed. Pandit Jawaharlal Nehru became the Prime Minister. Then Mr. Jinnah agreed to the League's participation in the government without any condition. He himself did not join the government. League leader Nawabzada Liyaqat Ali Khan became a Cabinet member and later on the Interior Minister.

85. THE CONSTITUENT ASSEMBLY

The Cripps' Mission had proposed that after the elections to the Union Assembly and Provincial Councils, the elected members of both these bodies would later elect members of the Constituent Assembly. Thus, on one hand the Cabinet Mission would do its job, and on the other hand the Constituent Assembly would elect its members.

86. DIRECT ACTION PLAN

Creation of Pakistan was the highest goal of the Muslim League, a strategy of Britain and a programme of Churchill. But at

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that critical phase, the map of Indian politics was drawn and discarded with equal speed. The demand for Pakistan had vanished from the political map for the moment, especially when Mr. Jinnah agreed to participate in the Representative Assembly and to join the transitory government. The Cabinet Mission had forwarded a plan that all provinces should be divided into three groups. On this proposal as well there was a tall talk among political parties. It completely overshadowed the issue of Pakistan. However, the fact remained that Mr. Jinnah's posturing on the United India and the Cabinet Mission plan was only for the time being. This soon became obvious. When the time came to form the provisional government, Mr. Jinnah demanded that against the quota reserved for Muslim representation only Muslim League representatives should be taken. When this demand was not accepted, Mr. Jinnah became opposed to the provisional government as well and refused to participate in the Representative Assembly. In this period of disaffection, the League called its Council meeting at Bombay on July 28-29, 1946, and adopted a resolution for non-co-operation and 'direct election'. Friday the 18th of Ramazan, corresponding to August 16, 1946 Gregorian, was fixed as the day for the launch of Direct Action. The day was marked by the League with a great fanfare and resulted in the deaths of thousands of people. The communal flare-up that began from Calcutta later spread to Nowa Khali (Bengal), Bihar, Garh Mukteshwar and elsewhere. The details require much time and space to recount, and that is why are not being incorporated here.⁵⁶

87. THE MEETING OF THE CONSTITUENT ASSEMBLY

At a time when the blood was being spilled in communal riots, Prime Minister Jawaharlal Nehru fixed September 9 for the inauguration of the Constituent Assembly. It was good

opportunity for Jinnah to act and try to get the inauguration postponed. The Viceroy also supported him. But Pandit Jawaharlal Nehru did not agree. He argued that if the session were postponed because of violence today, who could guarantee that violence would not take place when preparation for the session was made next? Members of the British Parliament now got excited. They convened a meeting of the Muslim League, the Indian National Congress and representatives of the Sikhs. The Indian National Congress refused to send any representative. The Prime Minister of Britain, Mr. Clement Attlee, sent a personal invitation to Pandit Nehru with the assurance that the British government did not have any plan to amend the Cabinet Mission proposals, nor did it want any postponement of the Constituent Assembly session. Thus, on November 20, 1946, Pandit Jawaharlal Nehru, Mohammad Ali Jinnah and Sardar Baldeo Singh left for London.

When it was already agreed that there would not be any change in the proposals of the Cabinet Mission or in the date of the Constituent Assembly session, there was no point in Mr. Jinnah going to London. But he availed of the opportunity to meet Mr. Winston Churchill and his party members and to explore a common path after meeting them.

In the prevailing chaotic situation, the question of Partition of Punjab and Bengal also arose. In any war, the time for cease-fire is very crucial. When the time nears to stop the war, every protagonist tries to penetrate the enemy lines and capture as much as of the enemy lands he can. Here, in case of Punjab and Bengal, there was no question of capturing land. Of course, the adversaries here wanted the area that was demarcated for them, as well as areas in which they were more or in a majority. And they wanted all traces of the opponent populations to be removed from there. Thus, an effort was made and force was applied to remove the Hindus from the districts that were to be the part of Pakistan, and arson and rioting were initiated to remove the Muslims from the East Punjab. In the process, thousands of families were uprooted and millions of people were brutally massacred.

56. The details, though in short, can be referred to in the book, *Tazkirah Khidmaat Jamiat Ulama-i-Hind*, Volume. 1 & 2.

88. THE DECLARATION OF INDIA'S PARTITION

After the dreadful violence, at last the time came when on June 3, 1947, the representative of the British government and the Viceroy of India, Lord Mountbatten, presented to the Indian leaders the proposal for India's Partition. It was this secret conspiracy that a British judge in his letter had alluded to almost twenty years earlier. It was on this British policy that Prime Minister Attlee had put his seal of approval on February 28, 1947. And Viceroy Mountbatten made the Indian National Congress and the All India Muslim League to agree to it.

This was also the goal behind the Muslim League's 'Direct Action', in which more than forty thousand innocent people in Bengal, and ten thousand Muslims in Bihar (thirty thousand, according to a statement of the Muslim League leaders) were sacrificed. Bombay, Ahmedabad, Dhaka, Allahabad, Nowa Khali, Garh Mukteshwar and the land of Punjab were coloured red with the blood spilt in a macabre dagger dance of death. Lives of thousands of hapless people were offered at the altar of imperialist greed. Amritsar and Lahore, the business cities of Punjab, were turned into arenas of death and destruction. And thus, every Indian became restive and sought that, whatever it may be, a final decision should be taken so that normalcy was restored and people lived in peace.

Whatever were the reasons for it but the result was that on June 3 the British government presented the plan for India's Partition; and on June 9, 1947, the All India Muslim League and on June 14, 1947, the Indian National Congress accepted it. Among the parties that had fought for India's Independence, the Jamiat Ulama-i-Hind was the only party that rejected the plan. At the Lucknow meeting of the Jamiat, held under the chairmanship of Maulana Hussain Ahmad Madani, he made it clear that it would be less harmful to postpone the country's Independence for a time being than the irreparable losses that Partition of India would entail. But who was going to listen to the counsel of sanity in this insane world?

Only 20 per cent Muslims are residing in cities or in areas

where there are police stations and where law and order can be maintained. However, 80 per cent Muslims are living in villages where there are no police stations, nor even police posts. And there are many villages, especially those on the hillsides, where the police will take many hours to reach. They count little in terms of effectiveness policing, and in a surcharged atmosphere they are neglected; amounting to no more than the zero.

The question is who will take responsibility of their protection? To rely on oneself or to rely on the neighbours and to have friendly relations with them is not enough for the protection of life and limb. This is an open fact and it cannot be denied.

Partition of India was the last goal of the British, the seeds for which were sown in the separate electorate. Its success was based on the condition of mistrust and hatred. The feeling of minority among the minorities was the result of the separate electorate. And for Partition of India, mutual distrust and hate were essential. Thus, when the plan for Partition of the country was unveiled, such a spell was cast on the people's minds that instead of love and affection, hate and rancour gripped the minorities. As a result, one who was fearful of the majority strongly believed in Partition. And to him escape from the majority area appeared to be salvation.

In this climate of psychological terror, the dark clouds of refugees began to spiral. And across the horizon wherever one looked, there was thunder of death and destruction.

These refugees were the victims of forced evacuation, pushed away from Western Punjab. They reached Eastern Punjab, from where Muslims were thrown out even more cruelly. Punjab became a land of influx of the refugees. The flood of refugees also reached adjacent Rajasthan and Delhi, and began to disturb the Muslims. It then reached Western U.P. Muslims were uprooted from Dehradun. The situation in Saharanpur district was no better. The city turned into the barracks of more than a hundred thousand refugees. In bylanes and streets, wherever they found a small space, refugees put up their tents. Platforms of railway stations were littered with

their disorganised goods. The same situation prevailed in Muzaffarnagar and Meerut.

Every action of these refugees was tyrannous and their thirst could be quenched only with the blood of Muslims. The communal forces only added fuel to the fire by their demand that the western districts of Delhi and the United Provinces should be cleansed of the Muslims so that the refugees from Sindh and the North-West Frontier regions could be accommodated and resettled.

The Congress Party chalked a plan to maintain law and order and friendly relations between the two communities. I myself was part of this programme and, in the face of personal danger, had travelled from Moradabad to Saharanpur. Perhaps it was on October 2 that a 'Unity Meeting' of the Hindus and the Muslims was organised. People's participation in it was even less than expected. A lady refugee delivered a very touching speech. She worked as an employee in a Lahore college. She narrated the tragic story of her displacement. And while drawing the attention of the Muslims present at the meeting, she said, 'You insisted on Pakistan. Pakistan has been made now. You go to Pakistan and let the ill-fated people like us settle here.' Next day, the lady acted upon what she said at the meeting. She collected a crowd and marched towards the market. Wherever she found a Muslim, she got him killed. Soon the bugle was sounded and curfew was clamped on the city. Now the gun-toting youthful custodian of law and order started marching the streets. However, the bullets coming out from their guns targeted only the Muslims. I rushed towards the place where I was staying. On my way, I saw women standing in their doorways and mourning their dead. These Muslim women complained that their men were merely standing in their doorways when the passing contingents of police shot and martyred them.

Many such incidents occurred. It was difficult for Muslims to pass through Hindu localities without playing into the hands of death. Leave alone the travel of Muslims aboard trains; if a Muslim happened to be at the station, he was forced to leave the station because the trains that arrived were full of refugees

in their tattered clothes and pathetic conditions. There were as many, if not more, refugees atop the trains as inside the bogies. These trains were pictures of veritable lessons in themselves.

From the Muslims' point of view, these districts were the citadel of Islamic culture and civilisation. These were centres of religious education, from which not only Indian Muslims are benefited, but also the Muslims from countries that had Muslim rule and which were considered Islamic states.

The question was, should the Muslims wrap up their tents and pack up their bags and leave? Should they destroy the trust of their nobles, raze to the ground the high minarets, and turn these gardens of wise counsel and guidance into the graveyards of the Islamic past?

And it is a fact that if Muslims from districts like Saharanpur, Muzaffarnagar, Meerut and Delhi had left, the flood of Hindu refugees would have flushed to the last corners of the Indian Union and destroyed the Muslims' habitat.

89. AN ENCOURAGEMENT AND THE HELPING HAND

In this tumultuous situation emerged from his seclusion the old sailor of the boat of the Muslim community, Maulana Hussain Ahmad Madani. He left his educational institution, and travelled through villages, towns and districts and consoled the Muslims. He taught them the lesson of patience and fortitude. He exhorted officers to, and himself tried to, remove doubts that had poisoned the minds of non-Muslims and the Congress workers.

What lesson did he give in this tempestuous situation? What was his message? It is a tragedy that no reporter could produce it for the media. Only one speech of Maulana that he delivered in the Deoband mosque was reported and published. An excerpt from that speech follows:

"After August 15, to a great extent we are free from the stream of an alien government. However, the British politics is still working among us. The old apparatus of the governance is still intact.

The intrigues of the agents of the old government, princes, landlords and capitalists have pushed our country into the hell of death and destruction. Before their ploys and conspiracies, the government machinery has utterly failed and the patriots of this country have become helpless. It is only your power and strength that could conquer them, provided you understand the situation well. And believing in Allah, the Lord of the mankind, you stand up against the mischief-makers. Then only you can save the peace of your people's minds and the country from the hell of death and destruction. Only the people's power can destroy these nefarious conspiracies."

Reminding the teachings of Islam and calling the Muslims towards love and compassion, Maulana Madani said:

"Islam is the message of love, compassion, peace and tranquillity. Islam cannot tolerate barbarism even for a moment. Those who (among Muslims) are perpetrating the mischief in the name of religion, they are maligning Islam. Islam and cruelty cannot live in one heart."

Maulana presented numerous citations from the Holy Qur'an and the tradition of the Prophet (SAW). Exhorting the Muslims to be steadfast, he said:

"I am ashamed of the prevailing atmosphere of fear and cowardice. You are afraid while sitting in your own house. You are afraid of travelling. You are afraid of living in your own village. Are you the successors of the same ancestors who arrived in this country in few numbers, when the country was full of enemies? Today, your number is forty million in this country. In the United Provinces alone, your population is more than 8.5 million. Even then you are afraid? Where are you fleeing? Have you found a place where you can escape from the reach of your Creator? Where death cannot visit you? Where can you escape the death?"

My dear brothers! Death is not an object to be afraid of. A true Muslim is never afraid of death. In Islam, to aspire for death is the criterion of truthfulness. While addressing the infidels, the Holy Qur'an says:

"*Fatamannaul Maut In Kuntum Sadeqeen* – Aspire for death, if you are truthful"

Thus, if you believe in the truthfulness of Islam, this fear of yours is meaningless.

"*Almaut Jasarun Usilul Habeeba Elal Habeeb* – Death is a bridge that makes a lover reach his beloved."

Then to die in the cause of Islam is not death; it is a life in itself. The Holy Qur'an says:

"*La Taqulu Leman Yuqtal Fi Sabilillah Amwata Bal Ahyaun* - Those who are killed in the way of Allah, don't call them dead. They are alive..."

After quoting the Holy Qur'an and the sayings of the Prophet (SAW) in support of his statements, Maulana Madani said:

"Therefore, take out cowardice and fear from your heart. Cowardice and Islam do not go together. With patience and fortitude, face the problems that come before you. You must not start violence. Those who perpetrate violence against you, try to make them understand. If they do not stop, you are helpless. Face them courageously and teach them a lesson that they should not ever forget. In whatever little number you are, do not look backwards. Sacrifice your life in order to protect your prestige and dignity. This would be an honourable death."

90. THE CHARGE OF TREASON

While talking about the truth of patriotism and treason, Maulana Madani said:

"You have nursed this country with your blood and pledge to nurse it in the future as well. This is true patriotism. Your share in this country is the same as of any other citizen. The responsibility of serving this country is equally on you as on any other citizen. The way that you have chosen to express your patriotism is neither necessary nor any beneficial. Today, the expression of patriotism is to support the progressive parties. Annihilate the germs of communalism. The old way of expressing faithfulness is of no use today. Your faithfulness to the government or the government officials does not have any meaning now. Till there is democracy in the government, we are the government. We have elected the ministers of the government

The intrigues of the agents of the old government, princes, landlords and capitalists have pushed our country into the hell of death and destruction. Before their ploys and conspiracies, the government machinery has utterly failed and the patriots of this country have become helpless. It is only your power and strength that could conquer them, provided you understand the situation well. And believing in Allah, the Lord of the mankind, you stand up against the mischief-makers. Then only you can save the peace of your people's minds and the country from the hell of death and destruction. Only the people's power can destroy these nefarious conspiracies."

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so that they serve this country and its citizens faithfully. It is their duty to prove that they are faithful to the people and true well-wishers of the country. We are entitled to question them. What is then use of this faithful slavery?

From various corners the question is being raised about the Muslims' patriotism. And the question is being raised in such a way as if the troubles the Muslims faced in the 'Indian Union' were the result of any treachery. I would like to ask: What treachery have the Muslims of Indian Union committed? Of what treacherous act was it the reward that residents of Bombay, Bihar, Garh and United Provinces had faced violence before even the Partition? Of what treacherous act was it the reward that the Muslims of Delhi and Eastern Punjab suffered? What was that treachery in reward for which the gift of transfer of masses was handed over? If all these were the results of Muslims' treachery, then for what treacherous act did the Sikhs and the Hindus suffer in Calcutta, Nowa Khali, Tapra, Western Punjab and the Frontier region?

Partition of India has certainly inflicted losses on all of us. But that cannot be made the criterion for the patriotism. If it is the criterion of patriotism, then those who accepted Partition are equally guilty, as are those who demanded it. Barring the Muslim nationalists, which communal or secular party rejected this gift of the British government? Even at the eleventh hour, the Jamiat Ulama-i-Hind went on pleading: Do not push India into the hell of destruction by accepting Partition. Name for me even one patriot of India who heard the sane voice of the Jamiat Ulama.

If vote for Partition is to be taken as the criterion for being unpatriotic, then I ask you: What was the fault of people living in the provinces (such as Alwar, Bharatpur, etc.) for which their households were destroyed? The poor people were not even guilty of casting their votes. And how many among 400 million citizens had the voting rights? Maximum 10 per cent of the populace was given the right to vote on the basis of economic and educational criteria. This means that among the total of 100 million Muslims, only 10 million had the right to vote in the elections. Even if all voters had cast their votes in favour of Partition, this would not have constituted the majority votes of the Muslims. Such decision could have been taken only on the basis of adult franchise.

The fact is that in spite of all official conspiracies, interference and the support of the previous government in favour of Partition, the total votes received in favour of Partition were only 4,501,156. This means that from among 100 million Muslims, only 4.5 per cent votes were given in favour of Partition. How can the opinion of 4.5 per cent people be blamed on the head of the entire community, and how can a verdict be given on whether or not they are being loyal?

Of course, it is the duty of every citizen to be loyal to his country. But how is the criterion of this loyalty not to follow a particular religion? Did not Muslims shed their blood for the freedom of the country? Did every one except the Muslim remain loyal to India? Whatever is being done today against the policy of the Central government and the provincial governments, is it loyalty to the nation and the government? To decide loyalty on the basis of one's religion is to belie the history. To bring into discussion the question of a community's loyalty at this time has no meaning except to ignore the fundamental reasons for this tragedy. This is nothing but an attempt to hide one's defeat and helplessness by raising this question as a shield against the attacks of the reactionary forces. The blame for the present destruction and halt in the peaceful progress of this country actually goes to the reactionary forces which sowed seeds of hatred in the hearts of the innocent people on the religious and communal basis. And made this hatred as a means to achieve their nefarious goals. This element is not confined to a single community. Therefore, there is no reason to doubt the loyalty of any particular religious group.⁵⁷

57. Excerpts from 'Resala Paigham Azad & Madani', printed and published by Shukla Press, Lucknow, 1947.

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57. Excerpts from '*Resala Paigham Azad & Madani*', printed and published by Shukla Press, Lucknow, 1947.

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The Book "*The Prisoners of Malta*" is translation of '*Asira'n-e-Malta*' written by Maulana Mohammad Mian in Urdu long back. This translation in English has made the book accessible to non-Urdu knowing readers. It throws light on almost all the activities of the two great nationalists who had sacrificed their all for the cause which was dear to them.

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